

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

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REV. MARK LOWRY, Pastor
Wesson Baptist Church



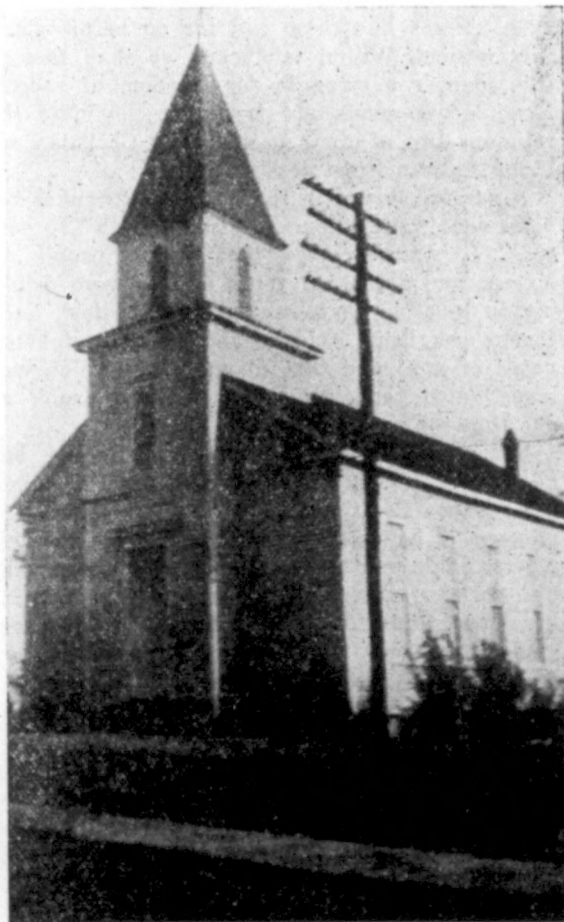
REV. W. L. DANIELS, Pastor
Wesson Methodist Church



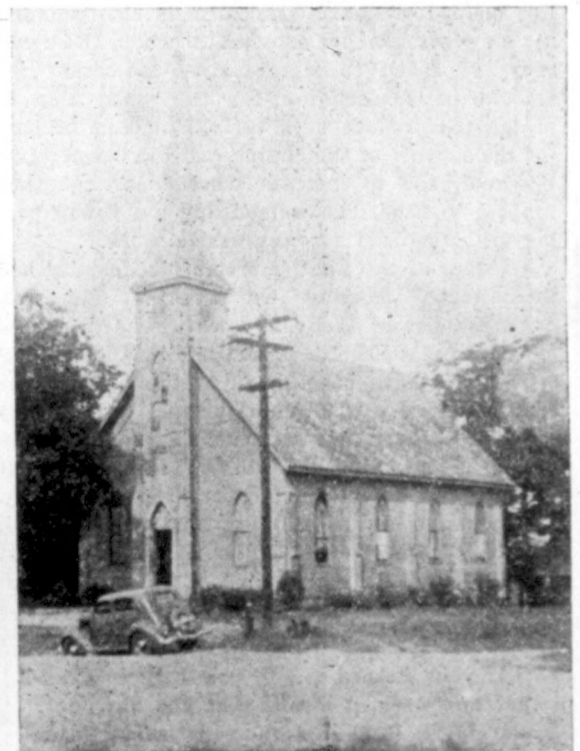
REV. A. W. DUCK, Pastor
Wesson Presbyterian Church



WESSON BAPTIST CHURCH



WESSON METHODIST CHURCH



WESSON PRESBYTERIAN CHURCH

Sparks and Splinters

It is said that in the Dutch East Indies there are 50,000 Christians who were formerly Moslems, constituting self supporting churches.

Rev. James Sullivan, one of our Mississippians in the Louisville Seminary, has accepted a call to the church at Ripley, Tenn., and will begin his work there in May.

The Chicago Tribune says that a Keely institute in Chicago had an increase of 80 per cent in the number of patients since prohibition repeal; women patients increased 33 per cent.

The House of Representatives in the Georgia Legislature defeated a bill which would have permitted package sale of liquor in counties voting wet. This is the third time it has been done recently.

The Canadian Baptist says that the blizzard during the Christmas holidays saved many people lives by keeping them at home whereas they would have been killed while out joy riding and trying to mix alcohol and gasoline.

Mrs. Georgia D. Phillips of Shubuta whose articles have appeared in the Record from time to time passed away in December. She had been a teacher for many years and was one of the most useful members of her church. She was 82 years old. She leaves two sons, a daughter and her husband bereaved.

A communication too lengthy for our columns has been received from Dr. Rufus W. Weaver of Washington City, recounting the efforts of the committees on Public Relations appointed by the Northern and Southern Baptist Conventions, to secure religious liberty for Baptist groups in Roumania. The efforts to close Roumanian Baptist churches has been stalled for the present, but the fight for religious liberty has not yet been won.

The Smith-Perry evangelistic party, now conducting a revival in Oloh, is dating meetings for the spring and summer. Their time is filled through the first week in April, other meetings have been dated for July and August. They have some very good open dates the latter part of April and in May and June. However there are engagements pending definite dates that will take a good deal of this time. Either brother Smith or Perry can be reached through the 23rd at Route 3, Sumrall or Route 2, Box 16, Hattiesburg.—M. E. Perry.

Pastor L. G. Sansing, a student in Mississippi College, has led the church at New Ireland in Newton County to go to half-time preaching services instead of quarter-time. He is also conducting an every member canvass, in which the members are asked to sign a card indicating the amount of subscription for the year, also to pledge the produce of a certain amount of land for the support of the church and the Cooperative Program, and to indicate whether or not they propose to tithe. The women and the young people are organized for aggressive work.

Trustees of the Baptist Memorial Hospital had their annual meeting last week in Memphis. Some account of the year's work was published in last week's Record. More than \$50,000 in improvements have been made in the past twelve months. About 5,000 charity and part-charity patients were given treatment. The new addition costing about \$550,000 will be finished about June 1. The executive committee consists of A. E. Jennings, J. F. Ramier, Jno. W. McCall, Eugene Woods, E. P. Vieh, D. A. Ellis, Geo. T. Webb, Geo. W. Fisher, Lloyd T. Binford and J. C. Johnson.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

It is said that one-fourth of the income of Americans today goes for taxes.

Any paper or radio station that advertises liquor is the devil's missionary.

The endowment and physical properties of the Seminary at Louisville are said to amount to about \$4,000,000.

Twenty per cent of the patients in the Southern Baptist Hospital in New Orleans since its opening have been charity patients.

All their friends are glad to note that Mrs. Tinnin, wife of the Louisiana Baptist editor, is improving from a serious illness.

Dr. C. M. Thompson has announced his intention to retire from the work of mission secretary in Kentucky after six months. He has served sixteen years. His successor has not been chosen.

An Irish couple adopted an orphaned three-months-old German baby. Then they took a correspondence course in German so they would be ready to understand the baby when it started to talk.—Ex.

Chester McAlexander at Holly Springs has been present and on time at every church service for ten years. Has missed only three Sundays in fifteen years. He is secretary of the Baptist Sunday school.

The Watchman-Examiner of New York says that in that state in the first seven months of 1937 the number of deaths from automobile accidents increased eighteen per cent over the same period in 1936.

Johns Hopkins University has taken a radical method of correcting the spirit of commercialism in college athletics. In the last season's football games no admission fees were charged, and the visiting team paid its own expenses.

Dr. A. B. Rudd now living in Richmond, Va., after serving as missionary many years in Mexico and Puerto Rico, preached on a recent Sunday at Bethlehem church in Chesterfield where he preached his first sermon fifty-five years ago. This was his first visit since that occasion.

One of our daily papers carried the following: "W— K— was fined on a charge of being drunk on M— street. He pleaded not guilty. He said he had drunk three bottles of beer some time before he was arrested." Still the beer sellers would have you believe "there's no more harm in a bottle of beer than in a glass of buttermilk."—F.

At the Massachusetts Baptist Convention Dr. J. H. Franklin, president of Crozer Seminary, said, "Times like these call for an heroic stand for freedom. Within ten years we shall face in this country a struggle for freedom of speech. Many governments are trying to dominate the religious life of their people. The Christian religion faces a great testing."

A careful survey in the city of Milwaukee reveals that there is one tavern for each 280 persons. It was reported that young people of sixteen and seventeen years of age were drinking in taverns; that, contrary to the law, hard liquor was being sold to those under eighteen years of age; and that in one place which was investigated ten young women were drunk at one time.—Ex.

Not only is religious liberty endangered, but all sorts of liberty are threatened when the National Labor Relations Board can say to an employer that he is forbidden to fight unionism with printer's ink, and that he cannot circulate among his workers statements disparaging or criticizing labor organizations. We believe in labor organizations, but it is not necessary to destroy freedom in order to protect them.

The Home Board traded the buildings at El Paso long used as a sanatorium for tuberculars to the Foreign Mission Board. This property will be used for a seminary, training school and publishing house by the Foreign Board, for the benefit of Mexican and other Spanish speaking people. Already applications are in hand from prospective students from Cuba, Central America, Old Mexico, New Mexico, Texas, Arizona and Louisiana. Being on the border of Mexico it will serve to help the work in that country where it is difficult to do mission work.

A world-wide preaching mission is planned by the Federal Council of Churches for 1940.

Cruden who gave us our concordance was a Scotch preacher who spent most of his life teaching, and lost his mind after his work was done 200 years ago.

In the year 1937 Southern Baptists contributed and sent through the Executive Committee \$1,594,316.27 for missions. In the previous year the amount was \$1,416,484.95.

There are 70 students at the Southwestern Seminary who came from state schools. A few years ago there were none. The change, according to Dr. Scarborough, has been brought about by the Baptist Student Union which operates in the colleges.

It is not how beautifully you sign your name when you write a check but whether or not you have the money in the bank that counts. And when you preach it is not the beautiful language you use, but whether or not you have got the truth in your heart which you speak with your lips.

The receipts from all the Southern States for missions in the month of December totaled \$102,887.77. Of this \$78,200.87 came through the Cooperative Program, \$11,946.75 were designated, and \$12,740.15 came through the Hundred Thousand Club. Mississippi sent a total of \$2,135.28, of which \$1,322.59 came through the Cooperative Program.

We have received from the business office of Mississippi College a copy of the Bulletin which is an alumni directory. It is an exceedingly interesting and useful compilation of information about those who have been graduated from the college from 1854 to the present time. The names are arranged first alphabetically and then by classes. The list is of course a long one, and many names are illustrious. All of them are of value. The mere reading of the names gives you much of the personnel of Mississippi history, and what memories are brought up by those with whom many of us are familiar. It is a valuable historical document, a convenient reference book, and a treasure for every alumnus and friend of the college.

It is important that thoughtful young people should think their way through problems that now face democracy all over the world. Government by the people is far superior to every form of autocracy, but it calls for intelligence and Christian ideals among the people. When too much power is placed in the hands of one man, he is tempted to become a dictator. If the government takes over the immediate responsibility for the welfare of all the people in every field of human experience, will it not seek to control the education of all the people? May it not also seek to control the religious forces of the nation? The totalitarian state can brook no rival in any field of human experience. If political liberty is lost, how long will religious freedom last? May our Baptist young people prove a mighty bulwark to liberty under law.—Dr. Jno. R. Sampey.

The people feel that somehow justice has been outraged in that the will of the people expressed in the elections has been thwarted. This has happened in some of the counties which voted against the sale of beer and wine. In Clarke County for example, the people voted four to one against the sale of beer and wine. There was a petition signed, it is said by five people to prevent the will of the people being put into effect. The purpose of this petition was to enjoin the board of supervisors against an order closing the beer joints. The lower courts refused to grant the injunction. The matter was taken to the supreme court, and the temporary injunction was granted. We are told, that of these five petitioners who prevented the majority of the people from carrying out their will, the sheriff of Clarke County says that two of them are bootleggers, having been convicted of the crime in the courts; and two of them hold federal license to sell hard liquor. What the people want to know is how may we have the results of an election to become effective.

WESSON, AS ITS CITIZENS HAVE KNOWN IT

(Written by a citizen for the present issue of
The Baptist Record.)

Shortly after the War Between the States, a group of men established a cotton mill at what is now Wesson, Mississippi. It has been said that this was, at that time, the only cotton mill south of Boston. Among these men was Colonel Wesson, for whom the village was named. Two other men who were associated with him were Colonel Hamilton and Major Hallam. All three had been officers in the Confederate army. After all the years there is in the town a family which represents each of these founders.

Early in 1871, a group of New Orleans business men came into possession of the property and sent Captain William Oliver, a cotton factor of that city, to take active charge of the mill. He, too, had served as an officer in the Confederate army. The original building was burned shortly after Captain Oliver took charge but was rebuilt immediately into what later became known as Mississippi Mill No. 1. Like the original owners, Captain Oliver is represented here by descendants.

Colonel Richardson who had become the cotton king of the South was one of the controlling owners of the new mill. It has been said that he, upon being asked why he did not establish like mills in every state to duplicate the success of the Mississippi mills, said that he could not duplicate William Oliver. However that may be, it is true that the upbuilding of the business into the largest factory south of the Mason and Dixon Line was phenomenal. In rapid succession, the first mill of three stories which seemed to form a nucleus around which development took place, was followed by Mill No. 2. This structure rose to four stories, a great height for that period, and was connected with Mill No. 1 by an eight foot tower for the storage of 20,000 gallons of water for use of the mill and for inside fire protection. Mill No. 3 was larger and taller than its predecessors, rising to five stories with two six story towers, for the storing of additional water, connected with automatic sprinkling systems. The fourth mill was a two story building connected with the large weave shed, the latter roofed with glass. A building not connected directly with the four mills which were joined to make one composite whole, was the cotton warehouse with a capacity of six thousand bales of cotton. The wool was stored in the basement of the loom room.

Just here may be the place where it should be said that the mills got their water supply from Ford's Creek, a strong, pure stream two miles east of the town. Wesson, today, gets its water from the same place. Pumped into town, the water not stored in the towers of the mill was kept in a cistern of one hundred fifteen thousand gallon capacity. This gave sufficient pressure for the use of strong fire hose all over the town.

To use the six thousand bales of cotton and the two million pounds of wool annually, twenty-five thousand spindles and eight hundred looms were kept whirring and humming every day of the year, and often, every night, with extra shifts. There were one thousand employees. All these developments which took place in less than twenty years were financed by the earnings of the property. At the time of Captain Oliver's death the stock of the company brought four to one on the open market.

All this, which has been discussed may be called the mechanics of the town. Such mechanics if managed efficiently make for steady employment of the people. But they alone, however well managed, can not make a good place in which to live and rear children. Most of the people who did rear their children here agree that it did provide proper conditions for that task. It is well to look further for the reasons for this.

One of the basic reasons will be found in the fact that, although Wesson was a mill town and nothing else, its people were not mill people

in the sense in which that term is used to describe some of the people of the industrial centers of the East. These people came into Wesson in steady streams as more and more work opened up to them. The war had ended only six years before and had left them destitute on their once prosperous farms. Some of them came because that same war had left them widowed or disabled. They were for the far greater part of good Anglo-Saxon blood and they held fast to the traditions and faith of their fathers. This meant that they held definite standards for decent living and that they cherished deeply an ambition that their children should have opportunities which had been denied to them, because of conditions which accompany pioneering and war. We are prone to forget that there was no railroad in this part of the state, until many of the people who were working in the mill in its earlier years, and even later, were fifteen years old. We forget that they could get sugar and flour and coffee only by hauling it from Grand Gulf, a Mississippi River landing, fifty miles to the west or from Jackson, almost fifty miles to the north. Some of us are only a generation removed from that time. When Captain Oliver came to Wesson, he went to Lake Ponchartrain where his train stopped and he took a crude ferry boat for the northern side of the lake. There another train waited for the passengers.

The people being what they were, it was possible for the manager of the mills to carry out easily his ideal that the town should belong to the people and not the people to the corporation, and that the people should be given opportunity to educate their children. The school board, the board of aldermen and the churches were for the most part in the hands of the workers, who had a deciding voice in their management. With the assistance of the mills churches were erected, the greatest of these being the Baptist with more than one thousand members. A large school was built with tax monies allocated to the school fund, the cost being twenty thousand dollars. It made provision for one thousand children to go through twelve grades under efficient teachers. This building was destroyed by fire and rebuilt at once with surplus money in the school fund.

One hears much these days of the ideal of the government that workers have land upon which they may raise foods to supplement their wages. Settlements have been established near cities at enormous cost to the government, as an experiment along this line. In Wesson, each mill house had behind it ground sufficient for the raising of vegetables for the family and for the keeping of a cow, pig and chickens. Since the people were as has been said, from the farms, there was added to the fare of most families butter, milk, eggs and meat. In the front yard were plots of gay flowers, many of them of rare and valuable species. As one rides about the grounds of those houses which now are no more, one sees in out-of-the-way spots gay daffodils and snow-flakes or clumps of crepe myrtle and cedar. Sometimes, the truck growers who now use the lands will leave in the middle of the field, once a gay little garden, an old tea rose with its delightful fragrance.

By modern standards, the hours of labor in the mills were too long as were hours in all lines of work whether in factory, store or school room. But, for the most part, the people were a healthy and happy people, going about their work with willingness and skill. And spending their leisure in decent diversion.

There is not today one brick upon another where the five large mills stood. The buildings were demolished and the bricks cleaned and shipped to many parts of the state to go into the upbuilding of other structures. Some of them went into a dormitory of the Copiah Lincoln Junior College of which the town and counties are so proud. This seems a fitting use for that material. Far to the west of the town where street upon street of houses with their well kept grounds once spread from the mill, one sees fertile truck fields, for the houses, like the mills were demolished and scattered, their pieces go-

ing into the upbuilding of the state at some other point, as did the brick.

It was Victor Hugo who said that the spirit of a business was the spirit of the man who made it: That when the man died the business died. It is true that the mills are dead, these many years. But the town is not dead, although four of the five thousand people have been forced to go elsewhere to seek a living. One might stop here to say that it is reasonable to believe that those people like the brick and the lumber are adding their part to the upbuilding of a good state. It is true that those who have remained have kept established what can with honesty be called a good town.

Wesson has her sound bank and her weekly paper which have served the people unfalteringly through times that were good and times that were bad. She has her modern stores and, following her tradition, she has her exceptionally good schools. At the Wesson public school a child can get nine years of training. Through arrangements with the school authorities, he can then transfer to the Copiah-Lincoln High School for the remaining two high school years and then, at an unbelievably small cost, he can secure two years of college training.

Wesson is a comfortable place in which to live, with electricity, gas for cooking and heating, and a system which supplies an abundance of pure water. At the same time, it is probably the cheapest place where one can live with modern conveniences, and firstclass educational advantages. To thoughtful people, the fact that the town is free from many of the immoral influences so prevalent now, add much to its attractiveness. There is an interesting peculiarity of the deeds of the town. Any deed deriving from the mills holds a clause which stipulates that if the owner of the property conveyed by the deed sells intoxicants upon that property, he forfeits his deed. Whiskey was never allowed in the town under the management of the mill.

Until the depression, there were shipped from Wesson seventy-five thousand dollars worth of truck, to the eastern markets. Each day, now, five thousand gallons of milk and more go from the town in truck and refrigerator cars. There is an established gining business and a cooperative curing plant to be established in the near future. So, it may be seen readily that Wesson is by no means a dead town. It should be said just here that there are very live and active fraternal and civic organizations as well as church groups.

The Bible tells us truly that we shall know a man by his fruits. Just as truly, may you know a town, which is, after all, only an aggregation of men. Judged by that just and righteous standard, Wesson can prove her past and her present. People who have watched the town pass through the years, have been amazed at the number of distinguished and worthwhile men who have gone out from the place. The ratio is very high, much higher than the average. Those men have made high places for themselves in banking, in finance, in transportation, in the arts and in all the professions, including that of the ministry. Best of all, the people who have left the town whether in its earlier or its later days, have been known as good citizens in their new homes. These things do not happen by accident. One does not gather figs from thistles.

And so it is that one may say without any fear of contradiction, that Wesson has served her people in the past and that she is still serving them, since those people are sending their children out into the world to do its work and to do it with courage and competency.

—BR—

We read in a widely circulated religious publication that in California there is now one liquor license for every 226 people; men, women and children.

Lots of people in the South have no love for General Sherman, but Sherman, who said "War is hell" was a gentleman and a scholar and a Christian by the side of young Mussolini who said that war is "the quintessence of beauty."

EDITORIALS

THE SCIENTIFIC METHOD

That which is set forth as the scientific method is the process and habit of putting all matters under investigation to a thorough and accurate test that we may discover with the greatest possible measure of certainty what is true and what is not true. These tests are generally repeated until the facts are demonstrated to the last degree and then accepted and applied in the daily and ordinary processes of living. The test tube is a good symbol of science. The blow torch is one of its instruments. You often hear the word experiment. These are all good words, yes good Bible words as well as scientific terms, and that in spite of the fact you hear now and then some whipper-swapper say that the Bible is not a book of science.

It is true that the main purpose of the Bible and of religion is not to deal with chemistry, physics, geology or astronomy. The Bible deals with the things of the soul. But the Bible uses the same methods and processes in arriving at the facts and the truth in its realm as chemistry does in its realm. That is it subjects everything to the test of experimentation. For example, if a man asks, Does God have anything to do with the weather; or does God have any supervision of the conditions which make good crops or bad crops; or is he interested and is he a factor in the ordinary matters in our lives. God's answer is, Get out your test tube; submit the facts to investigation and experimentation. Here is his formula: "Prove me now in this, saith Jehovah of hosts." He says, "If you fulfill the conditions, the truth will be demonstrated." The whole passage is in Malachi 3:7-12. The result is, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightful land, saith Jehovah of hosts." The experiment is simple and may be made by anybody; just give the Lord his tenth.

A long time ago Gideon subjected the promises of God to the experiment of putting the fleece of wool out two nights in succession, and God answered his test of faith. God invites us to put him to the test. Joshua said after his experience with the Lord through all the desert wandering and through the wars which attended their entrance into Canaan, "There failed not ought of any good thing which Jehovah had spoken unto the house of Israel: all came to pass." And later Solomon said at the dedication of the temple: "There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."

In the eleventh chapter of Hebrews is a catalogue of exhibits which demonstrate the truth concerning God and his faithfulness. And in the twelfth chapter is such a description of faith as makes it an instrument of scientific precision and certainty: it is the hypostasis, just one step above hypothesis, of things hoped for. It is a personal trying out of the word of God concerning things that lure us and challenge us, followed by the settled conviction in the soul concerning things which cannot be seen. That is what is meant by "substance" and "evidence."

Christian experience is the result of experiment. It is as verifiable as anything ever proved in a laboratory. How manysoever be the promises of God, in Christ is the yea, or confirmation. Wherefore also through him is our amen, that is our discovery of their truth and our announcement of it to the world. That the blood of Jesus Christ cleanses from sin is as demonstrable by experimentation as that quinine cures malaria, or that serums are an antidote for other diseases. And the glory of it is that anybody can make the experiment. It doesn't take an expensively endowed and equipped laboratory. "Whosoever believeth on Him shall not perish but have everlasting life."

GOOD MANNERS

You probably don't need to read this, but you may read it to your neighbor.

Good manners is not a prime concern with people who specialize in religion. Neither is good business, good politics, nor good health. But if you will trace these things all down to their origins, you will most likely find that all of them root themselves in good religion. In other words good religion will help to make everything else good. The principles that underlie all human relations are grounded in and supported by religious convictions and religious motives. Business and statecraft and the whole social organization would be greatly helped by unloosing the springs of religious motives.

If anyone thinks that religion has nothing to do with good manners, let him read carefully again the thirteenth chapter of First Corinthians, dwelling a while on this passage: "Love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not its own." Here indeed is beautiful behavior. And of all the beautiful things in God's world, surely not the least is beautiful behavior, or good manners.

There are people in the world, (Would that there were more of them) whose elegant, chaste, superior, kindly, cultured manner, is a charm and a delight. They are as a graceful marble shaft; they are as a rippling, singing brook; they are as the calm and quiet of a lovely mountain lake; they are as a perfumed flower bed, in a world marred by poor manners. They challenge you to your best. They rebuke, without knowing it, all that is uncouth in you. You say of them that they have beautiful manners.

Where and how are good manners acquired? Perhaps one may get help from books by people who specialize in this line. We cannot say. But one thing we do know is that an old Book which tells us about God and His love, His gentleness, goodness, kindness, this book has had more to do with the producing of good manners than all the rest. It does not stop at going just skin deep. It does not deal with surface conduct, but with changing the essential nature of human beings. It tells us how we may be "transfigured by the renewing of our minds." It tell us how "our daughters become as cornerstones hewn after the fashion of a palace."

May we venture to indicate something of how beautiful manners are produced, without assuming the role of instructor in this fine art of good manners. It is just to point to one or two things which all of us know when once they are pointed out. The first, by common consent would be the eradication of selfishness. That is the prime object of religion. The only way to eradicate selfishness is by the substitution of the opposite principle of love. And everybody knows that is the primal motive in religion. Jesus said to love is the first and second, the greatest commandment. James calls it the royal law. Paul says it is the fulfilling of the law. It works no ill to its neighbor. You simply cannot misbehave toward people if you are motivated by love. Self seeking, self assertion go out the door when love comes in. Love is kind, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own. Love is the corrective of all misconduct. It is not offensively pushing or aggressive. It is not given to claiming its rights. It is considerate of the rights of others, and goes beyond merely giving them their rights. It not only does justice, it loves mercy and walks humbly before God.

Allow this further suggestion, good manners depends on thoughtfulness. We must not allow ourselves to become callous. We must stir up our pure minds to consideration of others. We must watch ourselves, and watch for opportunities to show little courtesies. Let no opportunity pass to show kindness, to be courteous. Let us keep our souls sensitive to the little every day and every hour needs or pleasure of others. We will grow better or worse, more considerate and attentive, or more indifferent and hard. It is the little things that count, the ordinary things which

furnish both our opportunity for improvement, or occasion for boorishness.

Our generation is not characterized by beautiful manners. We have here an opportunity and a great field for improvement.

BIBLE WRITTEN TO PREACHERS

No, not all of the Bible was written to preachers, though most of it was written by preachers. But it may surprise you to examine into it and find out how much of the New Testament was written primarily to preachers. Preachers will be the first to acknowledge that they need it as much as anybody does, and should gratefully receive its message so much of which was addressed directly to them.

Of course there are books like First and Second Timothy and Titus which are called "pastoral epistles," that everybody knows were sent to preachers to help them in their pastoral problems. There is also the Epistle to the Philippians which while addressed to "all the saints," specifically mentions in its address the "bishops and deacons." Second Corinthians is not directed to preachers but it is a defense of the ministry. The First Epistle of Peter while not specifically addressed to preachers, devotes a good part of the last chapter to them and the duties of their office. The Third Epistle of John is addressed to Gaius who was possibly a pastor, though this cannot be said with certainty. The Epistle of Jude is specially applicable to preachers. The book of Revelation while addressed to the seven churches in Asia, is meant to reach them through the pastors of these churches, for seven times John says, "To the angel of the church," which all agree is the pastor of the church.

While the preachers may feel particularly honored in that they are given such recognition in these New Testament epistles, we should bear in mind that they show that a special measure of responsibility is indicated by being thus singled out. God approaches his people in many cases through the agency of these servants of the churches. We may well rejoice in the fact that God deals with all souls directly and individually, for he does. But we must also bear in mind that he appoints men to the office of shepherds and overseers of the flock, and he ministers to the flock through these. Preachers must accept this responsibility. They dare not evade it; and they surely cannot afford to estop the message of God intended for his people. Along with the high privilege we must accept the responsibility. The pastor must be willing to be the agency through which the call of God comes to the people. He may indeed prevent the people from knowing the will of God expressed in the cry of need that is heard from a needy world, but he does so at his peril. He may not transmit to the Lord's people the appeal from those on the battle front and the firing line. But if he fails to be a means of communicating the needs of the kingdom to the Lord's people he fails to be a "good minister of Jesus Christ."

The Lord holds the watchmen on the towers of Zion responsible and he expects them to sound the trumpet, and call the people to service. It is a great honor and a great responsibility to be a preacher. We may not be held responsible to men, but we watch in behalf of souls as they that shall give account, Hebrews 13:17.

Ackerman church goes to full time, where the pastor has been giving only half-time. The every member canvass has about completed the raising of the budget, in which is included The Baptist Record for every family in the church, one hundred and seven in all. Congregations are good and the outlook for the new year is fine.

The church officers for 1938 in Calhoun City Church are: Chairman of Deacons, Tildon Pryor; Treasurer, J. M. Crestman; Clerk, Solon Dobbs; Director of Music, Mrs. Edward Pryor; Organist, Miss Ida Louise Crutchfield; Superintendent of the Sunday School, H. O. Burson; W. M. U. President, Mrs. W. J. Aycock; B. T. U. Director, Mrs. W. G. Baldwin.

This special Wesson issue is made possible by the contributions of the following: Bank of Wesson, Brookhaven Creamery, Dr. W. L. Little, Bill Crawford, W. L. Beal, R. E. Middleton, Cowan Motor Co., B. F. Youngblood & Co., Prof. W. H. Smith, T. N. Butler, Wesson Pharmacy, J. M. Ewing, S. G. Armstrong, Roy D. Smith, John M. Box, J. H. Fairchild, D. R. McKay's Pressing Shop, J. O. Shows, New Central Service Station, J. S. Rea, Pic and Pay Grocery, M. E. Furr and Copiah-Lincoln Junior College.

Between the years 1800 and 1934 the population of the United States increased 22 fold. In the same time the membership in the churches increased 80 fold.

We have received a copy of Mr. Robt. H. Coleman's new song book "Precious Hymns." You will also see mention of it in the advertising columns. Mr. Coleman has been song director of First Church, Dallas, for twenty-five years, and is still going strong. He has extended his ministry of music all over the land by the publication of his song books. Millions of them have been used or are in use. You can get from him a copy for examination bound in regal leatherette for 36 cents.

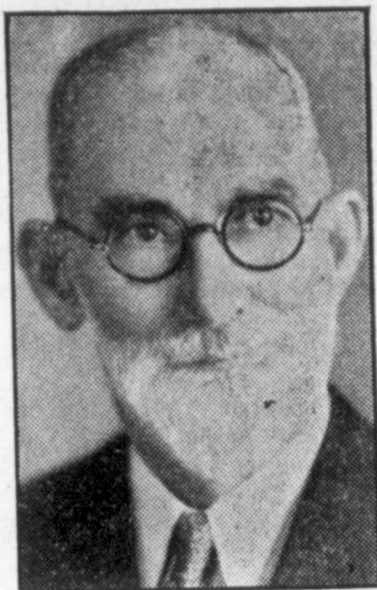
Mississippi men who are finishing their work at the Louisville Seminary in May are Willis A. Brown of Pontotoc, J. W. Cook of Abbeville, F. D. Hewitt, Jr., of McComb, E. P. Keen of Ackerman and C. A. Webb of Jackson. Ordinarily our young men would prefer to come back home for their life work. And our Mississippi churches are glad to have these men come back home.

Brother D. W. Moulder writes to commend to all our people the evangelistic and missionary work of Rev. and Mrs. Ora Buckley. They go to churches and school houses, and into the streets of the towns and bring music and the gospel message. They were recently at two of brother Moulder's churches and the people were mightily pleased with them.

The death last week of Mr. R. A. Stingily of Pelahatchie removes one of the leading members of the church at that place. He was Sunday school superintendent and deacon for many years. He was also moderator of the Rankin County Association. His passing was specially tragic in that he was overtaken by a train on a railroad bridge. He leaves his wife and an adopted daughter. Grace be with them.

Those who have been helping by paying regularly to the Hundred Thousand Club can find great satisfaction in knowing that nearly a million dollars have been paid on Southern Baptist debts through this agency. "Little drops of water" still has a good sermon in it. That is the way rivers are made, and the ocean is supplied. All of us regret any indebtedness on our institutions, but the man or woman who regrets it enough to help to pay it is the right sort of a Christian. And Mississippi Baptists are reducing their debts by the Five Thousand Club. Let's keep on keeping on.

To the membership of the Magnolia Baptist Church: Beginning with this issue, one hundred and fifteen copies of The Baptist Record will be received each week by the membership of our church. Please encourage the reading of the paper by each member of your household. In sending The Record to our membership we believe that this weekly visitor will encourage faithfulness and loyalty in the program of the local church and in the world-wide program of Southern Baptists. The regular reading of this publication will stimulate interest in mission fields, church programs, denominational leaders, and outstanding pastors. The editorials and specially contributed articles broaden our spiritual scope. Since early fall the spiritual pulse of our church has been unusually strong. Sunday school attendance has increased seventy per cent. Large crowds are attending both the morning and evening services. Three united with the church last Sunday. May I urge you to come to the help of the Lord, and through the avenue of your local church help to carry the gospel to every creature.—A. A. Pardue, pastor.



DR. W. L. LITTLE
Wesson Deacon and President Mississippi Medical Association

We are sorry to lose Mr. Goode Montgomery of Laurel from Mississippi. Changes in administration in the federal office he holds remove him to Alexandria, La. He is one of our best laymen.

Within recent years two fine young preachers have gone out from Wesson Baptist Church. Brother Jack Bridges, after finishing the Seminary at Louisville, Ky., went to Zebulon, Ga., where he is successfully engaged in a fine pastorate. Brother Joe Bryant has been engaged in evangelistic work with headquarters at Port Neches, Texas. Wesson Baptist Church is thankful for her young preachers, and earnestly prays for their success in the ministry.—Mark Lowry.

Crime conditions in Chicago, New York and even Washington are being given a thorough airing in the U. S. Senate by the speakers who oppose the anti-lynching bill. The "debate" seems to have simmered down to having a contest of making faces at each other and "you're another." It begins to look like the whole country needs a thorough cleaning up, if you can believe what the men from each section are saying about the other. Eight lynchings have caused more talk in Congress lately than thousands of deaths caused by drinking liquor in the same length of time. Surely some people have lost their sense of proportion—many several other kinds.

It is pleasant to chronicle the fifteenth anniversary of the pastorate of Dr. Webb Brame at Yazoo City. Long pastorates are possibly not so rare as they used to be, but none too common yet. During the pastorate of Dr. Brame an educational annex has been built and the work of the church has been well organized. Mrs. Brame and the daughters have been specially helpful in the work of the church. The pastor is not only popular at home, but has been honored by the denomination with the doctor's degree from the Louisville Seminary and from Mississippi College, of which he has for several years been a trustee. May his power increase with the years, and his joy be full in the day of awards.

Copiah-Lincoln Junior College is happy to cooperate with your staff in issuing this special edition of your fine paper. Your paper and Copiah-Lincoln have many things in common, in that both are seeking to aid the people of Mississippi in building a finer citizenship. Our school strives to inculcate into the hearts and lives of our students those great principles of right living for which your denomination has always stood. Co-Lin always purposes to keep in mind the fact that, while the training of the mind is her immediate objective, the inculcation of the principles of right living is paramount in responsibility. This institution appreciates the opportunity of cooperating with your fine local pastor and church, as well as with the other local churches, in carrying forward their program.—Very sincerely, J. M. Ewing.

LET'S GO
By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

We have no room for the smiling cut but we are. And who wouldn't? The reason: Newton sends 145 names, Progress (Pike County) 33, Crowder 30, Inverness 63, Walnut Grove 88; Pascagoula 95, Lyon 42, Liberty 114, Magnolia 117, Utica 72, Scooba 58, Rosedale 32, Canton 91 plus 27 already on, Pope 19, besides others that are on the way. All those can't be wrong.

SOUTHWEST MINISTERS' CONFERENCE

We dropped in on the Southwest Mississippi Baptist Ministers' Conference at McComb and found a good crowd delighted over the program.

We were privileged to hear Drs. Haight, Watts and Sullivan. They fed our souls.

At noon the Dorcas Club of the First Baptist Church served a bountiful dinner. All reducing resolutions were forgotten.

We were given 15 minutes to present the EVERY FAMILY plan and several brethren expressed an interest in it and promised to try to secure its adoption.

Pike County subscriptions have more than doubled since our last visit to the county. The list follows: Tangipahoa Church 12; PROGRESS CHURCH 33; FRIENDSHIP CHURCH 61; Fernwood 8; Summit 11 and 11 R.F.D.; Osyka 9 and 7 R.F.D.; Holmesville 4; Johnston Station 1; MAGNOLIA CHURCH 117; Pricedale 4; Gillsburg 7; Southside Church 3; McComb 28; CENTRAL CHURCH 35 (every family after this week).

IT DOES HELP

"I have heard many comments about our plan to send the Record to every home in our church, and they have all been favorable. We are expecting it to help our church in every way.

Sincerely yours,
E. N. Patterson.

Pascagoula, Miss.

A LA RAY

Rev. Jas. B. Ray who recently went from Holcomb to Mt. Vernon church in Lowndes County is starting off in the usual Ray fashion. He sends in a nice list of Record subscribers and reports all his work there going in a great way.

HE KNOWS

I am sending you 25 subscriptions for the Record.

I am paying for over 20 of these myself, but I feel they should have the Record. Also some of them are members of a nearby church which is in my trade territory and I want to do that much for the church.

THANK YOU: Rev. B. E. Phillip, New Hebron; Inverness Baptist Church; Newton Baptist Church; Crowder Baptist Church; Lorena Baptist Church; Rev. H. H. Bethune, Newton; Pascagoula Baptist Church; Scooba Baptist Church; Cleveland Baptist Church; Canton Baptist Church; Liberty Baptist Church; Lyon Baptist Church; Bunker Hill Baptist Church; Rev. J. H. Kysar, Drew; Mrs. Clarence Smith, Pontotoc; Miss Lora V. Smith, New Albany; Mr. C. L. Bucy, Plantersville; Mr. W. L. Compere, Florence; Rev. R. L. Breland, Coffeeville; Rev. Jas. B. Ray, Route 2, Columbus; Rev. J. B. Middleton, Eupora; Mrs. E. C. Pitts, Brookhaven; Mrs. Jno. D. Davis, Greenville; Mrs. Zelma Marcum, Meridian; Rev. D. I. Young, Eden; Mrs. W. P. Sturgis, Rienzi; Mrs. Bob Barron, Indianola; Oakdale Baptist Church, Brandon; Rev. Mark Lowry, Wesson; Magnolia Baptist Church; Mrs. L. O. Cummings, Pheba; Liberty Baptist Church; Mrs. Will Hill, Ripley; Mr. R. A. Simmons, Mag-

(Continued on page 8)

AN INTRODUCTION TO THE GLORIOUS JESUS

Hebrews 1:1-4

(A message from the pastor of Wesson Baptist Church.)

Personal contacts are vital in the shaping of character and in the determining of career. Positive personal impress is powerful in its influence. An individual's life is sometimes changed by making an acquaintance, especially when that acquaintance ripens into friendship. Certainly a life that is uplifting lends motivation for good to all that contact it. Therefore, an introduction to some truly great person is a privilege of honor and opportunity.

Many are the ideas of true greatness and tastes in making acquaintances. One's contacts and friendships may be influenced or determined by business, pleasure, politics, culture, social functions or religion.

It has been the desire of some down through the ages to be introduced by kings' courts, to become acquainted with rulers and courtiers and to share their life of glamour and intrigue.

Such introductions have often been difficult, nor have they always been achieved. From the book of Esther we learn something of the exclusiveness of ancient oriental courts. The courts of Alexander, Caesar and Frederick the Great were practically closed to the rank and file of the people. Even the Court of St. James today is closed save only to the favored few.

Indeed, introductions to lesser personalities are frequently almost prohibitive. James Boswell wrote the great biography in the English language, *The Life of Doctor Samuel Johnson*. Yet, because of James Boswell's comparative obscurity in the days before he met Doctor Johnson, it was very difficult for him to secure an introduction to the literary dictator of English letters.

But today, my beloved, I desire to tell you of an introduction genuinely glorious, too great and important to be ranked with introductions to kings and intellectual giants. It is an introduction to Jesus, the divine Son and Saviour of men. They who know him know God; and "the people that do know their God shall be strong, and do exploits."

In the first chapter of Hebrews, the first four verses, the writer introduces the readers to Jesus. You may think it strange for a writer to introduce readers to a person. However, such is the true situation. Jesus sits on his throne and knows all men and all about them. Men need to know him. The writer gives information to the readers that they may know him.

Now as men in that day learned Jesus, so let us consider the passage in hand.

It is true that God had spoken to the fathers in many words and in varied situations by the prophets. But at the end of the old dispensation, he spoke through a Son, his only Son.

An introduction of men to the Son is desired by the Son, and should be desired by all men. In fact, it is necessary, for without it no man can be saved.

It is customary in an introduction to name some merits of the person to whom one is introduced. The merits of Jesus are here summarized.

Jesus' glorious being, expressed in his qualities of existence, is here set forth as threefold. He is the brightness, or effulgence, of divine glory. He is verily "the true light, which lighteth every man." His light is the true scientific light. He that pursues researches without Jesus' light is doomed, in spite of all the learned may say or do, to darkness of the deepest shade.

His light is sometimes thought to be reflected light. From the point of view of the world, in a sense, this is true, for he brings the light of God and his power into a world of darkness and weakness by his shining face and life. Others contend that his light is his own, that he emits his light, that he radiates it. We may be assured that he is God, with the character of God; that

he is, therefore, a source of light himself, that he does emit and radiate that light. Yet, as is clearly evident here, he was subordinate to the Father, especially while on earth in his humiliation. The center of divine control and ultimate source of light was the Father on his throne. Jesus was the lighthouse, the window of heaven through which the light came by his will and work. That light is the emitted radiance of the glow of God on the throne of the universe. It is his eternal prerogative to be the effulgence of divine glory.

Again, Jesus is the "very image," or "express image," of God's "person," or "substance." "Person" and "substance" are two terms often used in controversies about the Person of Christ. The actual meaning of the word is "real being," or "essence." It expresses the fulness of the reality of the divine nature, which heads up, at the time of Jesus' earthly life, in the Father on his throne. Jesus is the expression, in his incarnation, of all the fulness of the divine being. The word translated "image" is the English word for "character."

To illustrate: A suit of "Curlee" clothes expresses all that the company manufacturing them is and stands for. A "Ford" car is the "very image," or "character," of the Ford Motor Company. An officer in the United States Army, graduated from West Point, is the "character," or "express image," of West Point. Jesus was not all of the Godhead, even though there dwelt "in him all the fulness of the Godhead bodily." Jesus was humiliated in his matchless descent from heavenly glory to the cross of Calvary. He was limited with reference to his normal person. Not by any means was all of God on earth in the Person of Jesus Christ. Yet, in his earthly life, he was God's complete and full revelation to humanity. He became, by full growth and development in his office of Saviour, all that man needs in his relation to God.

Yet again, Jesus is "upholding all things by the word of his power." The meaning of this expression is "carrying all things (in the universe), as one would carry a load, simply by his powerful word." You have probably read about Atlas, the fabled giant, who supported the pillars of the heavens on his shoulders. You often see his picture holding the celestial sphere on his back. An atlas then, is one who carries or upholds an enormous burden. Now Jesus is the true Atlas, who bears eternally the universe by the word of his power. The word "upholding" is a present participle, and signifies eternal upholding. (In fact, all the ideas of his being here set forth signify eternal being.) In Jesus' blessed hands, therefore, are the issues of all things.

There are three functions of the glorious Jesus here given. (The word "function" is inadequate, but seems to express most nearly the activities of Jesus.) These functions are effectively completed at the time of the writing. Let us consider them in their probable logical order.

First, we find that Jesus acted in creation—"through whom also he made the worlds (ages)." Jesus was present and active in creation. He was the agent in creation—"all things have been created through him." Even in creation, long before he entered the body prepared for him, he it is who is best equipped in his person to officiate in making the world and the cycles of time.

Small wonder it is that God "hath at the end of these days spoken unto us in a son." He revealed to men in his earthly life all that God would have man to have of himself. Man can not comprehend very much of God. Neither can he exhaust God's supreme revelation by taking in all of Jesus throughout a saved life of devotion, fervor and energy. We may say, then, that God's revelation to man in the incarnate Christ, who is Jesus, was effectively completed, but can never be fully assimilated, at least in this life.

Moreover, by his one sacrifice he made "purification of sins." He effectively made cleansing from sins. The laundry makes cleansing of clothes

from filthy stains again and again. Purgatives, or cathartics, must be taken into some physical bodies many times. Jesus made one purgation, or cathartic act, once for all men and all time. We long for a serum to counteract tuberculosis and a cure for cancer. It is thought that an effective remedy has been discovered, or invented, for the dreaded leukaemia. But praise God, Jesus made cleansing for sins eternally effective; he gave the genuinely efficient serum for the tuberculosis of sins; he effected the cure for the cancer of sin nature that holds victim all the unsaved of mankind; he poured out for transfusion to all who would receive it the blood that makes alive the devil-beridden souls impotent with the leukaemia of condemnation.

We find in the present passage the situation occupied by the glorious Jesus. God appointed Jesus, or assigned him to be, heir, or inheritor, of all things. This means that to Jesus have been intrusted and committed all the affairs of this universe. As he was the agent in creation, so he is the governor of the ages. As he was the promised Messiah, to whom the Old Testament sacrifices pointed, so he is the fulfillment and end of those sacrifices. As he was the latent and veiled object of faith, so he became the ever-living Saviour of all who exercise faith in him. We owe allegiance to him now. We must render account to him in the judgment. His decision and word will be final in the closing of all accounts.

As the One who achieved effectively and completely, he took his seat at "the right hand of the Majesty on high." Having endured the cross and despised the shame because of the great salvation that he was making for, and giving to, men; as One who had finished an impossible task, he sat down at the right hand of the throne of God. In such situation "he is able to save unto the uttermost them that draw nigh unto God through him, seeing he ever liveth to make intercession for them."

May I introduce you to Jesus! "Jesus" is his name in Hebrews, where it is used alone at least ten times. It is a more excellent name than the angels have, because he is so much better than they. He is the Lord of all the earth.

—BR— L'IMPASSIBLE (The Unmoved One)

Profound satiety rests in your abysmal eyes;
In them are envy, love, and all desires of strife;
They have absorbed their light, and drained
the soul of life,
As rolling seas are swallowed in unfathomed
skies.

Beneath their livid blue the spacious spleen of
gods,
Whose every idle fancy they anticipate,
Who, knowing all the causes and decrees of
fate,
With present circumstances mingle future odds.

The infinite is flowing in your shoreless eyes;
Before that mirror, which reflects no lover's
qualm,
Discouraged Eros sits, with wings in drooping
guise.

The while you pose in listless, cold, majestic
calm;
Just as Mnemosyne, who leans upon her stand,
You, pensive dreamer, seek a visionary hand.

—A French poem, by Theophile Gautier,
Translated by Mark Lowry, Wesson, Miss.

—BR— New Year Week of Prayer

For the last two years Wesson churches have observed what we call "the New Year week of prayer." Each day at twelve o'clock, from Monday to Saturday, all the church bells in Wesson ring, calling all to prayer for the spiritual welfare of Wesson during the year. It is a very impressive service. No doubt, our prayers were answered last year. We trust that God will answer us this year also.—Mark Lowry.

PULLING A BIG LOAD IN 1938

J. B. LAWRENCE, Executive Secretary
Home Mission Board

The Home Mission Board is ready to hitch up together with every board, institution, agency and church in the Southern Baptist Convention to pull a BIG loan in 1938. Hitch up, stick to it, go somewhere: that's it.

To pull a big load the team must keep the traces tight. One balky mule can stop a wagon. I have seen it done. When I was a boy my father traded for a mule that had the balky habit. That mule was one of the finest looking mules I ever saw. He held his head high, he was a quick, lively stepper, and made a fine impression when hitched to an empty wagon. But hitch him to a loaded wagon and he would lie right down and nothing would move him. You had to take the harness clean off to get him up. He simply would not pull a load. A million such mules would not haul a ton a mile in a month.

What is true of mules is true of everything else that lays down on the job. Big loads are not hauled with balky mules. Big tasks are not done with quitters. Great programs are not promoted by defeatists. Non-cooperatists do not build empires. The work of the world has been done by the workers of the world laboring together.

What could 4,482,315 Baptists do working together under the leadership of the Holy Spirit? They could pull a mighty big load.

Big Loads to Pull

And there are big loads to pull. There are 24,671 churches with 22,704 Sunday schools, 33,707 Baptist Training Unions and 34,228 W. M. U. organizations with Kingdom programs to maintain. These churches form a great denomination with a southwide organization and nineteen state organizations; they own and operate 69 educational institutions, 24 hospitals, 18 orphanages, 18 state papers and many other Kingdom interests; they have four great Southwide Boards and more than 2,000 missionaries in the field at home and abroad.

These organizations must be maintained. Our institutions must be supported. Without these the churches cannot function unitedly and effectively in the world-field for Christ. They are our means for world-service as well as our task in world-service; they are the harness by which we pull as well as the load we carry. A united denomination using these organizations and institutions can go afield victoriously for Christ. Shall any one play the part of a balky mule?

But, our BIG wagon load, the heavy tonnage for our churches and agencies in the Kingdom is the making and baptizing of disciples. The evangelization of the world is the superlative task of the churches. It is the first thing and the most important thing we have to do. Everything hinges here. Schools and colleges, as Kingdom enterprises, hospitals, orphans' homes, Sunday schools, churches, boards, every organization and every institution in the Kingdom depends for its continued life upon the making and baptizing of disciples. This is underneath all denominational activity, it underpins and undergirds all denominational and church life. If we major in this all else will follow. It is in the red-hot glow of a soul-passion for souls that money for the Master is minted.

Specific Tasks

Dr. Alldredge tells us in the Southern Baptist Hand Book for 1937, that it took 23 Southern Baptists a whole year to win one convert to Christ in 1936. Somebody played the part of a balky mule.

Dr. Alldredge also tells us that the per capita gifts of Southern Baptists for all Kingdom purposes were only \$6.51. The per capita income, according to government statistics, was \$467. If every Baptist had kept his gift traces tight Southern Baptists would have given at least \$209,324,110.50. This vast sum would have paid

every debt on every church and institution and would have left at least \$100,000,000 to be divided 50-50 between the work of our churches and the great work of the denomination, at home and abroad.

A big load, yes, but don't say that it cannot be done; say rather, it never has been done. Do not say we can't, say rather, we won't. Suppose the Apostles had said it cannot be done, when they were facing a hostile world, after the death of Christ, with a message that was to change the current of history, lift empires off their hinges, and shape eternal destinies for millions of men. But they went forward full of courage and faith and hope. Not a one of them balked.

Divinely Appointed Leaders

The pastors of our churches are, by divine appointment, the leaders of our people. What a glorious task is theirs! What an exalted position they hold! They are divinely called, commissioned and empowered not to develop great churches as an end, but to grow great New Testament institutions as a means for world-evangelization. They have in their keeping the progress of the Kingdom of God among men. The future of the world spiritually depends upon them. It rests ultimately with our pastors as to whether the churches intelligently, enthusiastically and adequately cooperate in denominational enterprises or not. Boards of strategy may plan, policies may be adopted, campaigns may be launched, but unless the pastors throw themselves into the movements the churches will remain untouched.

For instance, if every church in the Convention had emphasized the Hundred Thousand Club plan, as at least one church did, immediately after the meeting of the Southern Baptist Convention in Washington in 1933, and had made an honest effort to get the members to join the Club, we would now have all our debts paid. Hundreds of thousands of dollars would have been saved in interest and expenses and the task of world-evangelization mightily carried forward. Here was a pullable load in Kingdom traffic. That wagon is still loaded and only part the way up the hill. Will we continue through 1938 to play the part of balky mules?

Yes, I know. There are reasons. Our situation is peculiar. There are many excuses. In fact, we live in a day of abilies. Everything is trying to sidestep every other thing. From the government down we are all prattling about our individual responsibility for this or that and leaving "George" to do it. But let us face the naked facts. Much of this talk, as we all know, is plainly dishonest and most of it is simply rationalizing our own selfishness and our own reluctance, to tackle a tough task. After all, do we want to hitch up to a BIG load? Are we not gradually, and perhaps unconsciously, drifting into a state of denominational mind in which the advancement of local, not to say personal interests, are conceived of as the advancement of the Kingdom of God?

We need a new outlook toward the Kingdom of God. There is no alibi that will justify anyone before God for failing to do his part in the work of world-evangelization. Every one must face this question: Does God want this thing done? Is it His wagonload of Kingdom commodities that we are to pull? If it is, then we must tighten our own traces.

To prove that God can do great things with a willing people let's hitch up to a BIG load in 1938.

Dr. and Mrs. Pool, missionaries in Africa, are returning to America for their vacation. Mrs. Poole is a daughter of Editor E. C. Routh.

Pastor A. Sidney Johnston has resigned the care of Fifth Ave. Church, Hattiesburg, effective July 1. He was a number of years pastor at Mt. Olive, and in both places has wrought well. We hope some good church will keep him in Mississippi.

WESSON TODAY

WESSON, a thriving community of approximately one thousand population, was at one time known only as a cotton mill town, having then in its midst the well known Mississippi Cotton and Woolen Mills, on which most of the citizens depended for subsistence. When in days of adversity the mills were liquidated the community had to look for other means of livelihood.

The citizens imbued with the spirit of "Never say die" began to foster the dairy industry. After many conferences and solicitations from a few of our farmers, initial shipments of from forty to fifty gallons of milk daily started a new enterprise that has made our town to become known as "Wesson the Dairy Center." Today we have three creameries with a combined daily payroll aggregating \$500.00 CASH, and operating the only glass lined refrigerated milk tank car south of the Mason and Dixon line.

Our town has always had a splendid high school, having sent from its doors young men and women who have attained prominence in many professions. With the closing of the mills the support of the school was lessened and again our dauntless citizens got busy with the cooperation of the county of Copiah and the adjoining county of Lincoln and established in Wesson the Copiah-Lincoln Agricultural High School. Wesson donated the site and \$8,000.00 in cash to erect the first two frame buildings. From this beginning has come the Copiah-Lincoln Junior College with its eight magnificent brick buildings on 350 acres of land representing an investment of more than one-half million dollars, and with a faculty of thirty members, a student body of 525, and regarded as the best junior college in the state, again proving the old adage: "Large oaks from little acorns grow."

We enjoy the privilege of a lively well edited newspaper which has a wide circulation extending into foreign countries; a strong bank with deposits of more than a half million dollars which has served the community continuously for forty-five years. The several blocks of business houses are owned and operated by wide-awake business men loyal to the community and all members and supporters of the Wesson Chamber of Commerce.

While Wesson has prospered in a material way, it has not lost sight of its duty to God, as it has three strong churches—Baptist, Methodist and Presbyterian. Each of these churches has a splendid congregation and a righteous energetic man as its leader. Wesson having a good moral atmosphere is really and truly a delightful place in which to live.

—Robert E. Rea, President,
Wesson Chamber of Commerce.

—BR—

J. M. WESSON LODGE No. 317, F. & A. M.
WESSON, MISS.

—O—

Our Masonic Lodge has just closed one of the best years in its history. There are now sixty members, with none delinquent. In the past year we have initiated four, given two Fellow Craft degrees and three Master's degrees. Fifteen members have been reinstated.

The officers recently installed for the ensuing year are as follows: C. A. Ray, Worshipful Master; Mark Lowry, Senior Warden; Fred Thompson, Junior Warden; Coleman Furlow, Senior Deacon; W. H. Smith, Junior Deacon; J. C. Reynolds, Secretary; L. O. Carraway, Treasurer; J. R. Mullican, Steward and Tyler.

—By Mark Lowry, Senior Warden.

—BR—

A Great Inspiration

One of the greatest inspirations a pastor can have is an aggregate of intelligent youth. We have them here from everywhere, as well as in our town. If it were not for our town young people, I do not know what this pastor would do. His young people are dependable.—Mark Lowry.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The Institutes are in progress and the write-up on this page of the one meeting is an indication of the spirit of all these meetings. The women have a mind to work.

We are happy to announce that Miss Edwina Robinson's mother is recovering satisfactorily from a very serious operation.

On a dreary day, as the poet stands by the window, watching the ceaseless rain beating the earth, he sees not the gloom, but in imagination he sees the lovely flowers, which will soon be coming from the rain soaked earth filling the air with fragrance and beauty, and so he sings—
"It isn't raining rain to me, it's raining daffodils; In every dimpling drop I see wild flowers upon the hills;
A cloud of gray engulfs the day, and overwhelms the town;
It isn't raining rain to me; it's raining roses down;

On January tenth, as the rain pattered constantly, and the wind blew, more than one hundred and thirty women gathered in the Lyon church, for the Institute—to study the plans for this Golden Jubilee Year of W. M. U. Truly in spite of the rain, it was a golden day, and there were heart visions of flowers to be borne.

There was a feeling of sadness over the meeting because of the illness of the loved one of our Young People's secretary, Miss Edwina Robinson, which detained her from our midst; and the absence of the state president, Mrs. Ned Rice, caused by an automobile accident a few weeks ago. We missed these two consecrated leaders, and depending on the promises of God, they were carried often during the day, to the Throne of Grace. Side by side with that sad note, there ran a note of joy throughout the day.

The Institute began on a high plane. There was the singing of the stirring Golden Jubilee hymn, "Blow Ye Trumpets," followed by prayer led by Mrs. Margaret O'Brannon of Clarksdale. Then our beloved Miss Traylor led the devotional period, using the beautiful Ninety-sixth Psalm. How she made our watchword, "Give unto the Lord the glory due unto His name; bring an offering and come into His courts," stand out in bold relief! An imperative challenge to every listening heart, to make this a golden year in His service.

This was really a Golden Jubilee day, and as Miss Traylor so winsomely talked from the W. M. U. Year Book, the Golden Jubilee Manual and the Leaders' Guide, the assembled women "saw visions and dreamed dreams" of the local W. M. U. and its desired accomplishments for the Master, during this glad jubilee year of our W. M. U.—our fiftieth anniversary.

In Miss Robinson's absence, Mrs. Anderson of Belzoni, chairman of the Second District, talked most clearly of our jubilee hopes for our young people, in which truly we see the daffodils to be, so fragrant and beautiful for Christ.

A delightful hour was spent at noon, as the Lyon hostesses served so untiringly. The heart was thrilled by the clarion notes of the trumpet, on which several lovely selections were rendered by Mrs. Siddons of Clarksdale. How strikingly forcibly it brought the trumpet of our Jubilee Year!

Mrs. Margaret O'Brannon.

**Y. W. A. GOLDEN JUBILEE BANQUET
FEATURED BY GOLDEN DECORATIONS**
Golden decorations, typifying the golden jubilee

of the Baptist Woman's Missionary Union, were used on the tables at the quarterly banquet of the City Baptist Young Woman's Auxiliary held at the First Baptist Church Thursday evening.

Gold berries formed the letters "W. M. U." on a reflector which centered the table, this was surrounded by golden angels blowing golden trumpets and golden candelabra held burning tapers. The tables at which the 70 banqueters were seated were in the form of an "M." Place cards were booklets "Words of Gold." Golden flowers in gold bowls and golden napkins further emphasized the program theme.

Miss Charlene May presided as toastmaster. Dr. H. C. Bass offered thanks and the devotions were led by Miss Sara Horgan.

Recognition was given the Caldwell Y. W. A. of the First Baptist Church made up largely of girls recently promoted from the Girls' Auxiliary. They attended with their counselor, Mrs. T. A. Gilbert.

The group sang the Golden Jubilee song after which "Golden Memories" of the fifty years' service of the W. M. U. were presented in three scenes. These included "Golden Goals" by eight girls; "Golden Message of the Golden Trumpet" by Miss Martha Dorroh who gave to each auxiliary present a gold certificate valued at \$5 to be filled in during 1938 as the unit's participation in raising \$60,000 and "Golden Glimpses" of Palestine, China and Japan, seen through motion pictures shown by Mr. and Mrs. H. F. Broach who this past summer enjoyed a world tour and made the pictures at that time.

Plan Study Course

Announcement was made of the study course April 11-15 at Poplar Springs Baptist Church. This will be conducted by Misses Ruth Walden, returned missionary from Africa, and Edwina Robinson, young people's secretary of the Mississippi Baptist W. M. U.

The Rev. J. L. Boyd, pastor of Forty-first Avenue Baptist Church, offered the benediction.

Although the Y. W. A. council has entertained at many banquets and other entertainments, that of Thursday evening eclipsed all previous efforts in the way of a decorative motif and program.

When I woke up Tuesday morning, September 21, 1937, and found myself in House Beautiful I was surprised. I could not realize that I had reached that grasp! Now, after several months at the Training School, I have come to realize that this which I reached is tremendous. In some small way I had anticipated the riches that would be offered here, but I had not hoped for so very much. Each day excels the last in discoveries, joys, and experiences.

Recently at an Intermediate B. Y. P. U. party I was asked just why girls come to the Training School. How glad I was to say that those girls who come to House Beautiful have come to train themselves for more efficient Christian service, no matter into what capacity they feel God may have led them. Then I told them some of the types of work for which the girls are preparing: Missions, both home and foreign; W. M. U. Training Union; Sunday School; Student Teachers, and Church Work. And I tried to explain that one of the greatest thrills of being a student here comes through the association with young people who are now and will be the outstanding leaders and workers for Christ.

When three young converts who had come to look over the Training School were being shown the chapel, I happened by. They were somewhat

surprised when I told them that we girls are human beings and just like everyone else except that we get more joy out of life because we are Christians. They were very glad to hear this.

Of all the marvelous things which we receive while we are here, that which we not only can, but will take away with us in an enriched spiritual life. How I thank God that He brought me here!

Elizabeth Anne Cooper

LET'S GO!

(Continued from page 5)

nolia; Mr. R. A. Mason, Kreole; Rev. A. E. Mason, Union Church; Rev. W. B. May, Ashland; Lorena Baptist Church, for subscriptions sent in.

RALEIGH

At Raleigh is to be found the only baptistry in Smith County. It has recently been installed.

Other additions at Raleigh include four new Sunday school rooms (all paid for), the parsonage completed and paid for.

\$3,200 has been contributed through regular church channels during the past year and 43 added to the membership.

While in the pastor's home we spotted a nice Thompson Chain Reference Bible with these words thereon, "To Rev. E. B. Shivers from Raleigh W. M. U."

We met the deacons and presented the EVERY FAMILY plan. They recommended its adoption after the pastor expressed his hope that they would. The church adopted the recommendation.

At Ridgecrest Assembly in North Carolina plans are completed for a new auditorium seating 2,600, also eighteen rooms for classes and conferences, seating from 50 to 425 each. The cost will approximate \$50,000. The dining room will be enlarged to accommodate 1,000. Roads have been improved. The Sunday School Board is preparing a program for next summer which will include some of the best preachers and teachers in the South and elsewhere.

It appears now that cotton farmers will get the benefit of government aid only on condition that they do not use the land taken out of cotton production to increase dairy products. These people who want to go more largely into the dairy business will do well to quit looking to the government for help, and get busy attending to their own affairs. This thing of working with the left hand and holding out the right hand for help will never get us anywhere.

To the members of Scooba Baptist Church: My dear co-laborers—The Baptist Record will come to your family each week as a gift from your church. Those of you who have been getting The Record will not need any exhortation to read it. However, those of you who have not been accustomed to this splendid diet for Christians may not have an appetite for it without a little cultivation. If you will but "taste" you will discover that it is most helpful, even delicious. We trust that you will read it fully and regularly, also encourage as many others to do so as you can. Read, first, that you may be well informed; second, that you may be inspired, that you may feel and love; third, that you may be incited to do what you know and feel is the right thing to do for the glory of our Lord. Will you not worship with us each Lord's day morning and evening? Will you not also be one of the regular attendants at the mid-week service? Next Sunday morning your pastor will speak on the theme: "Reading for Profit." Join our honor roll, and stay on it. THANK YOU!—Your pastor, W. E. Hardy.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Nov. 10, 1838, Mt. Sinai Baptist
Church, Neshoba County, was or-
ganized. It was made up chiefly of
Tulloses and Kennedys. This is the
100th anniversary year of this old
church's existence. It is the pur-
pose of the church to celebrate this
event with appropriate ceremony.

Death has brought heavy toll in
the last few weeks: Rev. M. J.
Derrick and Mrs. P. I. Lipsey, two
of our best, have fallen before his
relentless march. Others also have
passed. Last year was very heavy
with the toll of death. May the dear
Father console all who sorrow.

Recently this writer missed get-
ting one copy of the Baptist Rec-
ord. He was lonely for its messages.
He could not be comforted until
Miss Smith, our efficient subscrip-
tion clerk, had sent him one. When
we get used to the weekly visits
of the dear old Record we long for
it just like we long for food when
we get hungry. Just can't get along
without it.

Mrs. Betty Mason, of McDonald
Baptist Church, one of our finest
women, writes: "We have service
once a month, Saturday and Sun-
day. Rev. Monte A. Davis is our
pastor. We recently reorganized
our Sunday school . . . I have read
my Bible through again this year.
I finished it Christmas day. I enjoy
reading the Baptist Record also."

I am expecting to see the affairs
of our Orphanage take on new suc-
cess now that Dr. Bryan Simmons
has been employed as field man for
this worthy institution. Mr. and
Mrs. Mize have been doing wonder-
fully well in managing it, but they
could not go out and contact the
churches and tell its story to the
people. Let us give all of them our
prayers and support. The Orphan-
age is one of our most appealing
institutions.

We are glad to know that "The
Children's Circle" will continue as
a part of the Baptist Record. Mrs.
Lipsey did a great work with her

children through this page. The re-
cent financial report showed how
things can be done even with chil-
dren. May her life and influence live
on in the lives of the boys and girls
whom she influenced through her
page. May an able successor to her
work soon be found.

I noticed in the papers an ac-
count of the death of Rev. Elisha
Gardner which occurred at McComb,
Miss., January 6th. He was ordain-
ed by Mars Hill Baptist Church,
Amite County, when he was 18 years
old, and served the church as pas-
tor for 16 years. He was pastor of
Providence Baptist Church for 26
years. He had lived a useful life. He
was 70 years old when death came.
Sympathy to the bereaved.

We of this part of the state are
glad to welcome Dr. Glen Eric Wiley
as pastor of the First Baptist
Church of Grenada, Miss. He comes
well recommended and we are ex-
pecting good things of him with
this good church. Again, welcome
to him and family.

Mississippi three years ago voted
overwhelmingly against the sale of
hard liquor in this state. I see from
the papers that some of our legis-
lators have such little respect for
the will of the majority that they
are contemplating trying to pass a
law forcing the sale upon us with-
out a vote of the people. Such un-
democratic people should be voted
to stay at home next time. Democ-
racy seemingly is a lost art these
days.

Yalobusha County voted two and
one-half to one last year against the
sale of beer and wine within her
borders, yet some undemocratic
boozers and booze lawyers are try-
ing to thwart the will of the ma-
jority and have taken steps to con-
test the election and have temporar-
ily at least held up the enforcement
of the law. While it was not an in-
struction to our members of the
legislature to vote for the repeal of
the beer and wine law, but if they
are real democrats they will vote
for repeal; or if they favor the will
of the majority being the rule they
will vote for repeal and against the
sale of hard liquor. The county voted
three to one against the sale of
liquor.

—BR—

THE Y. W. C. A. ORGANIZATION

—O—

For several years the Y. W. C. A.
has been the outstanding organiza-
tion for girls on the Copiah-Lincoln
campus. The girls are proud of the
club and are happy to say that they
are members of it. Looking back
over the active years of our Y. W. C.
A., we can clearly see that it is a
great organization and can accom-
plish much toward exerting the right
influence over the lives of young
girls.

The cabinet of the Y. W. C. A. is
made up of various committees. The
organization sponsors a group meet-
ing once a week. Each week one of
the committees is appointed by the
program chairman to take charge
of the program for the coming
meeting. As a result the programs
vary in themes.

In addition to its worship serv-
ices, the Y. W. C. A. has attempted
this year to bring about a broad
feeling of fellowship among the



VERNON F. HENSON, Supt.
Wesson Baptist Sunday School

girls, and we feel that we have
been very successful in doing so.

Once a month, the Y. W. C. A.,
working with the Y. M. C. A. plans
and renders a vesper program. This
is one of the many ways in which
the organizations are joined togeth-
er in their work.

The Y. W. C. A. has established
the custom of having a short wor-
ship period early in the morning,
to provide a quiet place where the
girls might come to ask God's bless-
ings on the coming day.

This organization has done much
this year and in the years gone by,
to make the girls on the campus
more spiritually minded. The spirit
of cooperation and fellowship which
is present in our school owes its
existence to the Y. W. C. A. and the
Y. M. C. A.

Those who have assumed the
leadership of the organization are
as follows:

Bernice Coker, president; Bobbie
Dent, vice-president; Lynn Scott,
secretary; Nell Neely, treasurer;
Wren Scott, chorister; Marguerite
Newsome, pianist; Mildred May, re-
porter; Miss May Miller Murry,
sponsor.

The committee chairmen are:

Yvonne Magee, vesper committee;
Fannie Mae Beasley, morning watch
committee; Anna Belle McCall,
world fellowship committee; Mil-
dred May, publicity committee;
Betty Montgomery, hut committee;
Wren Scott, music committee; Nell
Neely, finance committee; Fay Buf-
kin, recreation committee; Ellerea
Slay, service committee.

—Bernice Coker

—BR—

Dutch girls dress like their moth-
ers; but it is just the other way
around in America.

THE WESSON GARDEN CLUB

—O—

The Wesson Garden Club extends
cordial greetings to the staff and
readers of the Baptist Record. This
is an organization of thirty-five ac-
tive and two honorary members,
who participate in many civic and
social activities and programs. The
club was organized in 1934 with
Mrs. H. G. Vandeventer as its first
president, and has had regular
monthly meetings the second Thurs-
day of each month ever since. The
club's adopted motto is: "Make you
the world a bit better or more beau-
tiful because you have lived in it."
—Edward Bok.

During the year just closed the
club completed many worthwhile
projects and had many excellent
programs with the objective of the
year, "Home and Community Beau-
tification" ever in mind.

Some of the outstanding programs
were: "Planting and pruning trees
and shrubs," by Messrs Connaro and
McMillan of the U. S. Forestry De-
partment; "Care and Culture of
Roses" by Mrs. Harris Barksdale;
"Conservation of Trees" by Mrs.
Reeves of Jackson; lovely slides
with lectures from "Better Homes
and Gardens"; and informative and
inspirational programs on the gar-
den in music, song, and legend by
the club members, as well as talks
on flower arrangement and culture.

Some of the civic projects com-
pleted in the past year were: plant-
ing dogwood trees and wisteria, the
town's flower; staging a lovely
spring flower show; leading the
spring and fall clean-up campaigns;
instituting a malaria control pro-
ject; erecting town entrance mark-
ers; converting the old town water-
ing trough into a lily pool; and
sponsoring the Christmas lighting
contest.

Among the social activities of the
year were: a reception for the fac-
ulties of the town school and Co-
piah-Lincoln Junior College, a gar-
den party and beauty contest, and
a Christmas party with the club
members' husbands as special guests.

The out-going officers are: Mrs.
R. E. Middleton, president; Mrs. J.
(Continued from page 9)

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Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for January 23, 1938
MINISTERING TO PHYSICAL NEEDS
Mark 1:29-45

—O—

Introduction. My first thought upon reading the text of this lesson was to substitute for the title selected by the lesson committee this, "The Primacy of Preaching in the Program of the Prince." Even now it looks to me that the text clearly sets this worth, for verse 38 says, "And He said unto them, 'Let us go into the next towns, that I may preach there also: for therefore came I forth.'" No man goes beyond me in love for the great institutions which men moved by the Spirit of our Lord have built. I love our great educational institutions, love them enough to weep over certain ones of them. I love our asylums for orphan children and our Baptist hospitals over the world. But I am not forgetting that He himself said, (Matthew 16:18) "I will build my church," and that is the only institution He did say He would build. He came to meet man's primary need, and that was the primary purpose of His coming. Now, the primary need of man is not for intellectual culture, not for the healing of physical malady, not for food and clothing and shelter, the political economists to the contrary notwithstanding. The primary need of mankind is the need of deliverance from sin, and this need is to be met by giving mankind instruction in God's righteousness, and this instruction is to be given in the announcement of the good news that a Redeemer has come to deliver men from their sin. Our Lord came to make this announcement, and this was the primary work of His ministry. Whenever anything else, any other activity or His or anybody else's interfered or threatened to interfere with this primary work, as the gracious work of healing the sick threatened to do in this instance, His recourse was to go away to some other point of contact with the people and there begin again to preach, to announce, to teach the gospel.

Given a heart set right with God, this first, this first, I say, and the newly implanted life, the newly indwelling Spirit, undertakes to bring into subjection to Christ every aptitude and potency of the entire man. The Spirit of Christ within the heart of the believer will lead him to love, out to the ends of the world, the very last man for whom Christ died. The same Spirit within will lead the redeemed man to minister, for Christ's sake, to all the needs of the needy world. And thinking on this, I decided to retain the title of the committee, and write a brief study under it.

I. Jesus Healing in the Home Circle. Vv. 29-31.

Our Lord went home with Simon and Andrew. He had as his fellow-guests, James and John. Simon's mother-in-law was very sick. Maybe she had got much worse while Simon was away at the synagogue, and on his returning home, Simon's wife drew him aside and told him that her mother had grown much worse. Now, with Simon, to be confronted by a situation was to act, and that without delay. In this instance, He told Jesus of the desperate sickness of his wife's mother. Peter's acquaintance with the Lord had been brief, but it had been long enough for him to learn that He could trust Jesus to sympathize with every sorrow, and to assist in every crisis. So the sick woman is healed because a friendly tongue tells Jesus of her need.

Who had the healing faith in this instance? It seems to me that the sick woman was healed in response to the faith of Simon, and whoever else "they" were, who told Jesus of the sick woman's condition. She herself very likely had nothing to do with it, knew nothing of it. Unconscious in the grip of a raging fever, she was very likely unaware that there was even anybody in the house with her until the defeated and retreating fever left her mind free to perform its normal functions. She had been tossing from side to side in vain and delirious attempts to ease herself of a scorching misery. A sudden ceasing of motions uncontrolled; a coolness gliding through the burning skin; a sense of waking into repose; a consciousness of all-pervading well-being, of strength conquering weakness, of light supplanting darkness, of urging, surging life at the heart; and behold! she is sitting up in her bed, her weak hand clasped in a hand so firm and strong that strength pours through it into her whole being, her eyes so lately burning in their sockets like balls of fire looking into a pair of calm and majestic eyes whose fathomless depths hold all the riches of the knowledge of God.

I suppose we could find here illustrated the principle that all suffering is against God's ideal order of things. No man can love pain. It is an unlovely, an ugly, an abhorrent thing. The more true and delicate the bodily and mental constitution, the more it must recoil from pain. No merely mortal man, I think, could dislike pain so much as the Savior disliked it. God dislikes it; He is on our side in this matter. He knows it is grievous to be borne; a thing He would cast out of His universe, but for reasons.

Does someone ask why Jesus healed this woman at all, if, as I have said, this was not His work? To begin with, I said no such thing. I did say that His first, His primary work, is the preaching the gospel. Here He saw a chance to be useful, and He embraced it. In what numberless instances His faithful have invoked the same principle in every continent beneath the stars!

II. Healing the Sick of a City. Vv. 32-34.

The sabbath ended at sunset, and the first busy week-day began with deepening twilight. Everybody in the little city had heard of the miracle of healing by which the demonized man in the synagogue had that morning been restored to sanity, and undoubtedly the report of the healing of Simon's mother-in-law had run like wildfire through the city. So that evening the people of the city came bringing their sick, both of body and of mind. I think we would be safe in saying that no case failed to challenge His sympathy and helpfulness. There was no real ailment too slight to attract His notice, too great for His healing or cleansing grace to master.

"And He suffered not the demons to speak, because they knew Him." He did not want their testi-

mony, because it was from the wrong source. A devil can not effectively bear witness to Jesus. An unconverted gangster can not effectively preach the gospel of the love of God. An impenitent lewd woman can not effectively sing the praises of sanctified who came to save. An assembly of such characters, an assembly dominated by such characters, by whatever Christian name, high or low, it is called, will hinder rather than help the work of the Lord.

III. The Healer Seeking Help from Heaven. Vv. 35-38.

The work of the sabbath and of the evening of the first day of the week had drained Him of His strength. He must go to the fountain of living water and stoop down

(Continued on page 15)

Does your laxative make you SICK in the STOMACH?

The first thing you want when you're constipated is a good thorough cleaning out. That's why you buy a laxative. But who said you had to take a rough bitter dose that makes you sick in the stomach?

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THE WESSON BAPTIST YOUNG PEOPLE'S REVIVAL

By Dorothy Hughes

Church bells rang out the third week in August calling the Wesson people to church, both morning and night. Each morning at six o'clock sunrise services were held just south of town on the sidewalk. Reverend James Taylor of Florence, Miss., had charge of this service. Mr. Howard Aultman of Hattiesburg, Miss., assisted him by singing special songs and leading the group singing. About twenty persons came each morning to enjoy these services.

At ten-thirty morning services began, Mr. Howard Aultman leading the singing and Reverend Charles Treadway preaching very useful and effective sermons. Mr. Aultman sang special songs which added much to the sermons.

Each evening at six-thirty the prayer groups met. Reverend Treadway and Reverend Taylor with the Seniors, Reverend Taylor having charge and Reverend Treadway assisting him. Mr. Aultman met with the Juniors, who learned many songs. After the prayer group had been dismissed, Mr. Aultman, assisted by a large choir, led the singing. Rev. Treadway made a very nice impression on his audience by his good delivery of well-thought-over sermons. After preaching the congregation met by the side of the church for the Friendship Circle. The Friendship Circle was attended by almost every one who attended preaching. Reverend Taylor had charge of this phase of the evening service.

Eight persons were baptized. Much enthusiasm was created, especially among the young people who were responsible. The Senior B. Y. P. U. of the Wesson Baptist Church was the sponsors. Arrangements were made for Reverend James Taylor in the home of Mr. Vernon Hinson, and Mr. Howard Aultman and Reverend Charles Treadway in the home of Mrs. Rufus Middleton. Their breakfasts were served at these respective homes and the other meals were served at various other homes in the town where they were welcome guests.

The three young men had gone to school together at Mississippi College and each intended to attend school this winter: Reverend Charles Treadway of Hollandale, at the Southern Baptist Seminary at Louisville, Ky.; Reverend James Taylor of Florence at the Baptist Bible Institute at New Orleans, La., and Mr. Howard Aultman at a school in Texas.

WESSON W. M. U.
By Mrs. E. G. Graham

The installation program for incoming W. M. U. officers was held at the Wesson Baptist Church Jan. 3rd at 7 o'clock in the evening. Scripture was read by Rev. Mark Lowry, a solo, "Give of Your Best to the Master," was rendered by Miss Inez Reynolds. Rev. Lowry opened the service as installation officer with a talk to the new president and presented her with a bunch of golden keys. The new president,

Mrs. W. C. Morgan, gave a key to each officer with her individual duty. The officers installed were as follows:

President—Mrs. W. C. Morgan.
First V.-P.—Mrs. J. O. Shows.
Second V.-P.—Mrs. E. G. Graham.
Third V.-P.—Mrs. Roy Smith.
Secretary and Treasurer—Mrs. L. R. Freeman.

Circle Chairmen: 1. Ann Judson, Mrs. Roy Smith; 2. Holcomb, Mrs. Robert Mullican; 3. Margaret Lackey, Mrs. Noah Wallace.

Chairmen of Committees: Personal Service, Mrs. Mark Lowry; Stewardship, Mrs. D. N. Young; Mission Study, Mrs. R. E. Middleton; Literature, Mrs. O. O. Shows; Publicity, Mrs. Noah Wallace.

Young People's Leaders: Y. W. A., Mrs. W. C. Morgan; Intermediate G. A., Mrs. W. H. Smith; Junior G. A., Mrs. E. G. Graham; Sunbeams, Mrs. Lamar Smith.

After each officer had received her key they joined hands in a circle as Mrs. Lowry led in prayer. The service closed with congregation joining in singing "Blest Be the Tie that Binds."

COLLEGE B. Y. P. U.
By Arvel Ashley

The Baptist students of Copiah-Lincoln Junior College recently met and organized a B. Y. P. U. The officers of the organization are as follows: Arvel Ashley, president; Charles Ward, vice-president; Earl Bourn, recording secretary; Edith Nell Byrd, daily Bible readers' leader; Eryne Snyder, corresponding secretary; Ellerea Slay, treasurer; Lois Page, pianist; Jessie Leo Smith, choirster. The four group captains are as follows: Group No. 1, Aline Walker; Group No. 2, Hosea Farmer; Group No. 3, Nell Neely; Group No. 4, Sidney Gunnell.

It is the purpose and aim of each of the above named officers to try to make the campus of Copiah-Lincoln a pleasant and desirable place to live, and to do a great work for Christ. The B. Y. P. U. has been meeting regularly since it was organized every Sunday evening with the exception of those Sundays that come during the school holidays. There has been an average attendance of nearly sixty-five. Everyone is interested, and doing his best toward making the organization a success.

This is the first B. Y. P. U. to be organized on the campus of Copiah-Lincoln. It is a branch of the B. T. U. of the Wesson Baptist Church, and obtains its literature through the church.

By having a B. Y. P. U. on the campus it is possible for all the Baptist students to continue to receive the training that most of them were receiving before they came to school. Some, however, have never worked in an organization of this kind before, and it is one of the objectives of the leaders of the organization through the cooperation of the members to acquaint these members with the work and aim of a B. Y. P. U. These members, when returning to their homes after school closes, will be able to organize a B. Y. P. U. in their own community

CO-LIN FOOTBALL FLASHES OF 1937

By Charles Lipsey Ward

The Copiah-Lincoln Wolfpack enjoyed one of its best football seasons in its history and they were crowned junior college champions for the seventh time out of ten years as a member of the junior college conference.

Under the splendid direction of Coach "Hook" Stone and the Assistant Coach Goodwin the Wolfpack produced one of the best passing attacks ever in the state of Mississippi. The entire squad, although green at the first of the season, improved and went through the entire season without losing a single game in the junior college conference, proved to be one of the best teams in the history of Co-Lin. Their goal line was only crossed once during the season and this was by the Ellisville Bobcats. In the nine conference games the Wolves scored a total of 207 points to their opponents 6. The Wolfpack's schedule included: Scooba, Decatur, Ellisville, Poplarville, Moorehead, Goodman, Summit, and Raymond, all of whom had very strong teams but were never able to turn the tables on the Wolves.

The town of Wesson was so much pleased with the success that the team made during the past season that they gave them one of the nicest banquets that a football squad has ever attended. Many of the fans followed the team on the various games that were played away from home. In their new blue and grey uniforms with large red numerals and silver headgears the Wolfpack showed speed, power, and ability. One of the main reasons why the Wolves made such a good record was because of their splendid reserve strength. The team was hardly ever weakened by substitution and next year they should have another championship team. Although 15 sophmores out of the squad of about 50 are lost via graduation,

which will offer training to hundreds of other young men and women.

The B. Y. P. U. meets each Sunday evening just before the student body assembles for vesper service.

HEADACHE, NERVOUS?



New Orleans, La. — Mrs. M. O'Neil, 625 St. Andrews St., says: "I was nervous, weak, and suffered from headaches and pains due to functional disturbances. I never cared to eat, was underweight and my complexion was sallow. After using Dr. Pierce's Favorite Prescription I gradually gained weight and strength and felt as well as ever and had color in my cheeks." Buy from your druggist today.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

six of whom are regulars, the team will have enough veterans to build a strong team for 1938.

After all the games were finished in the junior college circuit an all-state team was selected by the players of the various teams. Six of Wesson's players were picked on the first team and two on the second team. Those that made the first team were: Theo. Jones, center; Oscar Britt, left guard; Granville Hamby, right guard; Ance Blackwell, right end; Ray Moffett, fullback; and Charlie Ward, quarterback. Those making the second string are Henry Bolis, fullback, and Baker Rogers, left tackle.

For the season of 1938 Granville Hamby of Grenada, Miss., will captain the team succeeding Captain Charlie Ward, and Oscar Britt will be the alternate Captain succeeding Ance Blackwell.

Mr. Blair (after tea had been cleared away): "Well, dear, what are you planning to do tonight?"

Mrs. Blair (shrugging her shoulders): "Nothing special. I'll probably write a letter or two, read, listen to the radio, and so on."

Mr. Blair: "I see. When you come to the so on, don't forget my shirt buttons."

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Respiratory System

What makes you COUGH?



When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

Try it TODAY

Morning Joy

COFFEE

VACUUM PACKED

In useful glass jars and in the familiar can

The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

There are not many letters this week. I'm sure the reason is that you didn't know whether we would still have a page or just what the plan would be. Now that you know that we want to continue with the same plan and ideals I believe that you will respond and help to keep our page alive and interesting.

We have one letter from a young friend at Picayune. Charles White may not be a very big boy, but I know he has a big heart. You can tell that from reading his letter.

We are publishing only one sentence from a beautiful personal letter from Fannie Mae Henley. Next time her letter will be for all the circle members.

I want to talk to you about our Bible study for this year. I have thought that we might enjoy some of the choice bits of wisdom that we find in the book of Proverbs. Because these proverbs were written or collected by the wisest man who ever lived, we might ourselves gather some wisdom from the study of them. This book of Proverbs does not tell a story as so much of the Bible does, but for the most part, it simply gives good advice and instruction. It does this in such a striking way that we find it very interesting to read. There are some verses that especially stand out in our minds and make us think of things we have seen or heard. They bring stories to our minds and sometimes these stories might help to improve the truth of the proverb on our minds. Each week I hope to use a verse or two in connection with a simple story to illustrate what this proverb might mean to us.

With love,
Mrs. Frances Lipsey Steele

BIBLE STUDY

Proverbs 3:27: Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.

Once upon a time, there was a young lady school teacher boarding with a family which consisted of a father, a mother, and a small son, aged three years. There was also in this home, a colored girl, Rosie, the maid, who helped with the housework and cared for the small son. Rosie's duties were many and exacting. She came before her mistress arose in the morning and she often stayed until almost dark in the afternoon. Rosie, like others of her race, and other races, too, as for that, liked to get her wages on Saturday at the close of her week's work. One Saturday afternoon when payday for Rosie had finally come, and she stood before her mistress to receive her well earned wages, the young lady school teacher who boarded in the home, heard the lady of the house say, "Rosie, I don't have the money for you this afternoon. I'll get it from my husband when he comes tonight and give it to you in the morning." The girl's dark face fell in disappointment, but she submissively answered, "Yes'm," and left. When she was well out of hearing, the lady of the house turned to her school teacher boarder and remarked with considerable satisfaction, "I had the money right there in my purse, but I was afraid if I paid her she wouldn't come back tomorrow. Now I know she will be here to get her money. I need her too much to take any chances." The young lady teacher's face flushed and quickly her mind turned to this verse, "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." Later, when she went to her room, she read the following verse too, "Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee."

This doesn't mean money every time either. It might be a smile, a cheery word, encouragement, or some humble piece of personal service. Withhold it not.

Picayune, Miss.,
January 9, 1938

Dear Dr. Lipsey:

We saw in the paper about dear Mrs. Lipsey's death, and we want you to know we are all so sorry to know it.

My great grandfather, Rev. W. S. Ford, said he is so sorry too and he can sympathize and he will remember you in his prayers. My grandmother and all of us extend sympathy.

I read Mrs. Lipsey's last letter in the Children's Page and enjoyed it so much, but didn't know that it was the last. I will keep it and her picture too.

We will miss her so much and hope some one will still have charge of the Children's Page. I just wonder if we could have a "Mrs. Lipsey Memorial" if you think it would be all right. I am sending twenty-five cents; five cents for the B. B. I. girl, and ten cents for the orphanage, and ten cents for the Mrs. Lipsey memorial or to be used as you see fit.

Your friend,
Charles White

Charles, that is a mighty kind sweet letter and Dr. Lipsey appreciates the sympathy you and your family send. Thank you for your gift too. Your great grandfather, brother Ford, has visited our pastor, who is his stepson, but I don't believe I've ever seen you here. We have great respect for your great grandfather. The next time he comes to Magee, why don't you come with him?—F. L. S.

Olive Branch, Miss.,
Dec. 27, 1937.

I am sending my Jeannie Lipsey Club dues and Margaret's quarter-to-two dues.

Your friend,
Fannie Mae Henley
Thank you, Fannie Mae and Margaret for being so regular and dependable in your contributions. Won't you both write one of your nice letters to the circle?—F. L. S.

A Daughter Takes Up Work of Her Mother

In the home-going of Mrs. P. I. Lipsey the Children's Page in the Baptist Record lost a most tender, loving and efficient editor. But when Mrs. X. O. Steele, her only living daughter, comes to carry on the work so long and so efficiently done by her, we know that the same love and efficiency will continue to shine from this page. She is a graduate of M. S. C. W., refined, cultured and a Christian of the highest type. She is regular in attendance, dependable and efficient as a worker in all church activities. No wiser selection could have been made to carry on this work.

Her pastor,
G. O. Parker
Magee, Miss.

I understand that the Children's Page in the Baptist Record, so ably edited by Mrs. P. I. Lipsey for the past several years is to be continued by her daughter, Mrs. X. O. Steele. As a former pastor of her's I wish to speak a word in her behalf, commending her, especially to the readers of the Children's Page.

Mrs. Steele, in my opinion, will make as fine a leader and writer for this page as her mother. She is cultured, consecrated, a lover of children and young people. I commend her most heartily, and bespeak for her every cooperation of all who

are interested in this page of our paper.

Sincerely,
J. L. Boyd
Meridian, Miss.

THE Y. M. C. A. AT CO-LIN

The Y. M. C. A. is one of the major organizations on our campus here at Copiah-Lincoln. It has, to a large extent, worked its way into the regular schedule of the college and we could hardly manage without it. Its function is not so much in public appearances but in and among the boys themselves on our campus. It serves as a connection between college and churches of all denominations. I think it would be well to list here some of the major purposes of the Y. M. C. A. as are given on the membership card issued to all students that are official members of the national organization.

The first of these is to lead the students to faith in God through Jesus Christ. Certainly this is one of the greatest needs of students of today. There are so many things that lead the students away until they seemingly do not have time to think of God.

Another purpose of the Y. M. C. A. is to lead them into membership and service in the Christian church. There are three churches available to the students of Copiah-Lincoln, and we try as much as we can to get all boys to attend these churches regularly. Personal invitations are given to boys each week.

One of the highlights of our Y. M. C. A. is a prayer meeting which it sponsors each Tuesday night. From time to time visiting speakers are obtained. Once each month we have an open forum in which all boys are given an opportunity to discuss some current topic of interest to the public. Also, once each week we have a student panel in which the students themselves give a program. At the close of each meeting all students attending are given an opportunity to lead in a short prayer.

Once each year the Y. M. C. A. in collaboration with the Y. W. C. A. sponsors a stunt night, by means of which we receive the finance for our organizations during the year.

The success of our organization is largely due to our faculty sponsor, Mr. Carroll L. Hoofpauir. He is willing and anxious at all times to help those of us who try to lead. The other officers for this year are as follows:

President, Jesse Leo Smith; Vice-President, Arvel Ashley; Secretary, Ray Moffet; Treasurer, L. C. Taylor; Reporter, Harvey Lofton.

May we request that all Christians, especially the readers of the Baptist Record, pray constantly for our organization and for our school.

Jesse Leo Smith, President
of Y. M. C. A.

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Beautiful small upright at a bargain. Studio size cheaper. Every one guaranteed. Cash or easy terms. Special discount to churches and schools. Write

THE ECONOMY PIANO CO.
Kosciusko, Miss.

Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now! Adv.

THE WESSON GARDEN CLUB

(Continued on page 12)

M. Ewing, vice-president; Mrs. H. G. Vandeventer, secretary; Mrs. C. L. Thompson, treasurer; Mrs. Ellis Buckley and Mrs. Curtis Youngblood, members of executive committee.

The newly elected officers to be installed in January are: Mrs. P. E. Little, president; Mrs. Ellis Buckley, vice-president; Mrs. W. F. Williams, secretary; Mrs. H. G. Vandeventer, treasurer; Mrs. Ray Smith and Mrs. Floy Massey, executive committee members.

The club, which is so organized that each member serves once during the year as hostess and on one of the civic committees, plans many worthwhile programs and projects for the ensuing year.

—Mrs. R. E. Middleton.

Newton Church had three additions Sunday, Jan. 16.

Evangelist S. E. Tull of Hazlehurst is this week in a meeting at Pigott, Ark.

Dr. and Mrs. W. W. Hamilton have recently returned to New Orleans from a stay in Hot Springs where Mrs. Hamilton was treated for arthritis. We are glad to learn she is much improved.

Mr. M. P. L. Love, president of the Baptist Convention Board, and Dr. R. B. Gunter have recently signed and are now ready to deliver the bonds issued by order of the recent State Convention.

Forty-eight of America's leading book publishers announced that they would not participate in a Congress of Book Publishers to be held this year in Leipzig, Germany. The reason for refusing was to protest against a gagged press in Germany.

We are glad to know that Pastor W. R. Rogers of Vicksburg has recovered from a recent illness. We were sorry to miss a visit by him and brother Jordan of Vicksburg at Baptist Headquarters recently.

Dr. E. K. Cox of Gloster and Mr. G. E. Denby of Coffeeville spent a day at Baptist Headquarters in Jackson last week, and as a committee appointed by the State Convention made a contract with the Better Printing Co. for getting out The Baptist Record for the next twelve months. The other member, Mr. Shoemaker of Bay Springs was prevented by sickness from being present.

SUBSCRIBE FOR THE BAPTIST RECORD.

MARY HARDIN-BAYLOR
(1845-1938)

BELTON, TEXAS
Spring Semester Begins Jan. 31

New classes will start in Academic and Fine Arts divisions—4-year, fully accredited BAPTIST college for women—emphasis placed on PERSONALIZED INSTRUCTION and CULTURAL CHRISTIAN LIVING—year-round healthful and mild climate.

Direct queries to
DR. GORDON G. SINGLETON,
President's Office, Belton, Tex.

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

"An angel paused in his onward flight
With the seed of love and truth and right,
And said, 'O where can this be sown
To bear the most when it's full grown;
To whom can this precious seed be given
To yield the most for earth and heaven?'
The Savior answered and said with a smile,
'Plant it at once in the heart of a child.'"

—Selected.

In our Training Union program now we feel that to conserve the most for the church and the Lord the church should have a Children's Story Hour. This unit organization make possible the attendance of many parents upon the B. A. U. It also makes the matter of securing leaders for the various unions less difficult. It also serves as an educational agency for these smaller children some of whom are Christians and church members. Let your plans for the year include at least one story hour, some churches have several, dividing by age.

Morgan City Enlarges Training Union

We are happy to report the growth of the Training Union of Morgan City. The report comes from Mrs. J. C. Olander, district leader for District Three. They now have three good unions, Junior, Intermediate and Senior, and for the size of the church have a splendid enrollment.

A Senior Union Is Organized At Copiah-Lincoln Junior College

A report from Rev. Mark Lowry, pastor of the Wesson Baptist Church, brings the information of a newly organized Senior Union at the Copiah-Lincoln Junior College. Brother Lowry teaches Bible in this college and this union is an outgrowth of this special work. We congratulate these young people on having this opportunity while in college of getting this special training in church membership.

Calling All Associational Training Union Officers

The third statewide conference for Associational Training Union officers will be held in Meridian on February 22-23. The conference will begin at 10:00 o'clock the morning of the 22nd and will close at noon the 23rd. We shall expect a full attendance. The Meridian churches will entertain on the Harvard plan. A full program has been planned bringing to the state for these special days the world's best authority on Training Union work. We shall look forward to this meeting resulting in an enthusiasm of deep concern that shall set our work forward in a marked way. Remember

the dates, and if you are not among those who attend the meeting, we ask you to at least pray for it that it may be wholly in keeping with the Master's will.

—o—

Griffith Memorial, Jackson, Sets New Record In Training Union Attendance

In last week's Record we reported a new record in Training Union attendance made by the Philadelphia church. They had 309 in attendance which was the highest record we had up to then. We are happy to report here a new high record made by the Griffith Memorial Church in Jackson. This new record is 351. This record gives a challenge to all other churches in the state, the fact is there are very few churches in the Southern Baptist Convention that have a better attendance than this. Congratulations, Griffith Memorial. Rev. L. W. Ferrell is the popular pastor and Mrs. L. R. Williams the beloved and efficient director.

—o—

Summerland and Hebron Study Manual

It was the pleasure of your state secretary to work with the Summerland and Mt. Olive churches in Jones County the first week in January. The work at Summerland was in the afternoon and the work at Mt. Olive (Hebron) was in the evening. This was the first study course the Mt. Olive church had ever had and their interest justified every effort that was made to give them this course. The Summerland church has been doing good Training Union work for a long time and this course was simply a brushing up on methods that 1938 might be made their best year so far. It was a joy to work with Pastor E. I. Farr who is a thorough going leader, interested in and promoting every phase of the denominational work. Mrs. S. H. McDonneal is the efficient director at Summerland, and Mr. Lonnie Meador the highly esteemed president of the Mt. Olive union.

—o—

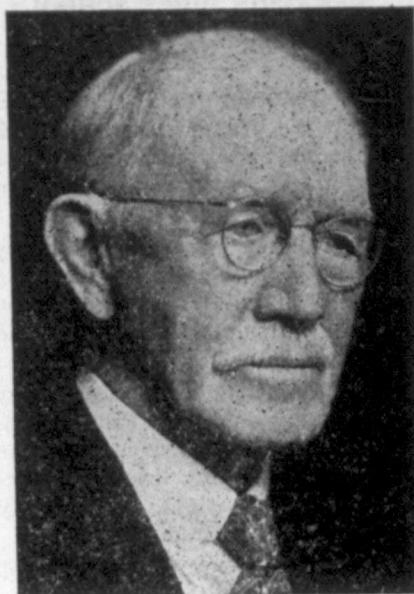
A Good New Year's Resolution For Churches

"For 1938 we resolve to be Training Union minded. We shall endeavor to enlist for training every member of the church, and shall seek to make every unit organization efficient in its work."

—o—

Bowen Memorial Church, Gulf Coast Association, Elects Leaders

We are happy to add to our list Mr. Calvin Walker of Biloxi and Miss Florence Newton of Gulfport, as director and Intermediate leader, respectively, of the Bowen Memorial Baptist Church in Gulf Coast Association. We wish for them the wholehearted cooperation of every member of the church.



JAS. S. REA

For 55 Years Superintendent Wesson Presbyterian Sunday School

CO-LIN GLEE CLUB

By Miss Lena E. Wood, Director

—o—

The Copiah-Lincoln Junior College Glee Club is an important factor in the music department of the school and contributes meaningfully to the activities of the school as a whole as well as to Wesson and surrounding communities.

It is the purpose of this choral union to develop the voices of its individual members, to give them a keener and deeper appreciation of music, especially vocal music, and to encourage them to use their talents unsparingly in bringing joy and pleasure to others. It is not the policy of the Glee Club to attempt very difficult numbers, but rather to seek by purity of tone, blend of voices, and dynamic expression to add new beauty to simpler things.

The three major productions of the Glee Club each year are a sacred vesper program, a Christmas pageant or cantata, and an operetta. The club also appears on various secular programs. Last year they gave a thirty-minute program at State Teacher's College, Hattiesburg, on the occasion of the All-State Choral meeting, and also presented a concert at Louisiana State University, Baton Rouge, La. The sacred vesper program is presented in near-by towns. During the year the Glee Club makes from ten to fifteen such trips and has been said to render an important and worthwhile service to the religious activities of these various churches. The Christmas pageant is presented on the campus but the audience is composed of people from many nearby towns. The operetta which is presented in the spring is a very colorful presentation and in some instances has been praised as profes-

sional in performance.

In addition to regular Glee Club programs the boys' and girls' quartets, which are an important part of the Glee Club, make a number of trips during the year and appear on programs both of secular and sacred nature. These quartets and individual members of the club take part in the music of the various churches of Wesson and also in the vesper, chapel, and monthly recitals on the school campus.

The Glee Club this year is composed of forty-five members who are residents chiefly of Copiah and Lincoln Counties. Although most of the singers were inexperienced at the beginning of the session, they are now showing the same ability and polish that has been characteristic of the work of the Co-Lin Glee Club in years past.

—BR—

S. S. ATTENDANCE JAN. 16TH

Jackson, First Church	1,043
Jackson, Calvary Church	1,018
Jackson, Grif. Mem. Church	748
Jackson, Davis Mem. Church	239
Jackson, Parkway Church	270
Jackson, Northside Church	133
Clinton Church	395
Magnolia Church	200
Canton, First Church	243
Laurel, First Church	508
Laurel, West Laurel Church	496
Laurel, 2nd Ave. Church	267
Laurel, South Laurel Church	93
Meridian, 41st Ave. Church	254
Vicksburg, First Church	408
Hattiesburg, First Church	444
Crystal Springs Church	375
Newton Church	265
Indianola Church	192
Columbia, First Church (1/9)	478

—o—

B. T. U. ATTENDANCE JAN. 16th

Jackson, First Church	183
Jackson, Calvary Church	224
Jackson, Grif. Mem. Church	318
Jackson, Parkway Church	65
Jackson, Northside Church	49
Canton Church	71
Laurel, First Church	118
Laurel, West Laurel Church	195
Laurel, 2nd Ave. Church	102
Laurel, South Laurel Church	72
Meridian, 41st Ave. Church	51
Vicksburg, First Church	125
Hattiesburg, First Church	84
Crystal Springs Church	133
Newton Church	125
Indianola Church	121
Hattiesburg, Immanuel Church	95

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MALARIA
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A Good General Tonic

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Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

John R. Dickey's Old Reliable
EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

666

Liquid, Tablets
Salve, Nose Drops

checks
COLDS
and
FEVER

first day
HEADACHE, 30 MINUTES.

Try "Rub-My-Tism"—World's Best Liniment

CO-LIN'S ANN JUDSON CIRCLE

By Edith Buckley

On Sunday afternoon at two o'clock, March 14, 1937, the dormitory girls of Co-Lin College met and organized our Ann Judson Circle under the direction of our counselor, Mrs. W. C. Morgan. A nominating committee was appointed. This committee selected the following girls as officers of our organization:

President—Edith Buckley.
Vice-President—Ellerea Slay.
Secretary—Nell Neely.
Reporter—Thelma Lee Hollis.
Pianist—Lois Page.
Choirist—Helon Raiford.

From the beginning our circle members, now thirty-five, have had as our aim to learn more of the work and character of our missionaries, to do something toward supporting them, and to strive with God's help and guidance, to develop into strong, consecrated workers in His kingdom. Although we earnestly encourage every girl to come, not one is compelled to attend our meetings, therefore we are assured that all who go are there for the sole purpose of worshipping our Almighty King and contributing something to His cause.

Last year it was our wish to provide for one of our members to attend the state Y. W. A. camp at Castalian Springs. To make this provision, different plans were devised. One of these was a social to which each girl carried a lemon and paid one penny for every seed found in her lemon when it was cut. Dues paid to the organization also contributed to this cause, and we were able to send one of our girls to camp.

This year before going home for Christmas holidays, our circle observed the Lottie Moon Week of Prayer, our collection being \$1.95. All the girls heartily participated in the program, and we received a larger vision of our foreign countries and the attempts being made to spread the Gospel to them. We also packed a box of childish gifts for the Mexican orphanage in Texas, and all were glad at the thought of making a few little motherless and fatherless children feel that there are those who care for them. Among these gifts was a small New Testament, and as it went into the box, it was our prayer that this small, yet priceless item, might be the means of the light of salvation entering some sweet little soul. Soon we are to begin practicing a play, "The Heroine of Ava," to be presented in one of our campus vesper services. The characters for this play will be chosen by letting each girl "try-out" for the part she desires to play.

Though our circle is not yet a year old, we feel that God has enabled us to accomplish a great deal. On Sunday afternoon when all are assembled in the Y-Hut, our place of meeting, with our hearts knitted together with true Christian fellowship, we wonder if God has not sent our lovable, Christian Mrs. Morgan to the campus for the definite purpose of bringing to it this organization. We are fully aware of the fact that nothing can be achieved save the power of God's divine hand

VACATION BIBLE SCHOOL

By Mrs. Roy Smith

The Vacation Bible school was held at the Wesson Baptist Church the second week in August with Rev. Mark Lowry as superintendent.

The children marched in each day behind the flags with reverence and pride. Each child stood at attention as he gave salute to the flags and the Bible.

In the opening exercise each day our call to worship was Psalm 19:14. Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Our school motto was that of John Wesley's: "I will do all the good I can, to all the people I can, in all the ways I can, at all the times I can."

The habit stories were very impressive to the boys and girls, all of them being stories of great characters, such as missionaries, knights and heroes.

In the Beginner's Department Mrs. E. C. Buckley, Mrs. Willie Smith and Mrs. Lonnie Freeman had charge. The theme for the week's study was "Obedience." The fifteen youngsters were taught this through Bible verses, songs, and plays. Through the courtesy of Mr. H. I. Mullican the children enjoyed a glass of cold milk each day, served with sandwiches furnished by the leaders.

The Primary superintendent was Mrs. E. G. Graham, with Mrs. J. O. Shows leading in the handwork and Mrs. James Peritt telling the stories and leading in the music. These children really could sing the books of the New Testament set to the music of "Yankee Doodle."

The Juniors were loyal in their attendance, about forty received certificates and most all with honors. Mrs. Roy Smith served as superintendent with Rev. Mark Lowry in charge of the memory work; Mrs. D. N. Young story telling, assisted by Ailene Thompson, an Intermediate girl. Mrs. Noah Wallace had charge of the girls' handwork and led them in making a quilt for an orphan girl in the home, whom the W. M. S. had adopted. Rev. Lowry, in his very capable manner, led the boys in making and varnishing some small tables for some of the Sunday school class rooms.

On Friday evening the commencement exercises were held with a large crowd attending. The babies gave a simple sweet program, in which their theme "Obedience" was carried out. The Primary department gave a beautiful pantomime on, "The Life of Christ," from His birth to the cross. The Juniors gave a one act play on "The Waste of Time." It illustrated very clearly how necessary it is to use time that God entrusts to us in the right way.

and through His blessed leadership, hence we covet the prayers of every Christian that in His name may be established on our campus an Ann Judson Circle which shall render manifold spiritual blessings to students of today and years to come.

THE BIBLE CLASS OF COPIAH-LINCOLN

One of the most interesting and surely the most helpful courses offered at Copiah-Lincoln is our class in Bible. It is one of the largest classes that we have, containing at present forty-four of the leading students on our campus. The class was organized last year, and is now being taught by the Rev. Mark Lowry, pastor of the local Baptist Church. However, several students other than Baptists are in the class and seem to enjoy it thoroughly, since it is conducted strictly without denominational basis as stated in the college catalogue. Most all students of last year that could possibly take the course again are doing so. We think of it as one step toward a better Co-Lin campus spirit, which we all hope to see as the years go by. Some students are taking Bible as extra work. It is a regular six hour course. One particular student, in speaking of the courses he liked best at Copiah-Lincoln mentioned Bible first.

When the class was organized last year we began a study of the life of Christ as recorded in the four gospels. During the second semester we studied the Apostolic history which included the books of Acts and Paul's letters to the churches that he established throughout Asia Minor and Europe. The first semester of this year we have had a study of the Old Testament beginning with the creation in the book of Genesis, and concluding the semester's work with the book of Ruth. This semester we are to continue our study of the Old Testament tracing the Hebrew nation to its destruction and the exile of its people.

To the students that expect to come to Copiah-Lincoln in the near future we highly recommend this course as one of the best at Co-Lin, and assure you that you will learn to love brother Lowry as we have done in these two years. Our stay here at school has been made more enjoyable by the fellowship with him in our Bible class and those attending Sunday school and church.

—Ruth Elam,
A Member of the Bible Class.

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THE MEMORIAL

Empires I founded none,
I've left no epics grand,
I've naught of splendor done,—
I've not a native land.

The Lamb for erring sheep,—
I gave my life for you,
To save and feed and keep;
For I'm your Shepherd true.

Upon a hill apart,
My body pierced by sin—
Recall: my bleeding heart
For all believing men.

I suffered crucial pain,
Oppressed by many foes;
Afflicted, tried and slain;—
Your plagues became my woes.

I bore the blame for all,
In silence writhed in pain;
I let the sentence fall,
And all my life seemed vain.

My death the ransom free,
My blood the fountain pure,
That never fails to be
For sin the double cure.

—Mark Lowry

Wesson, Miss.

—BR—

Teacher: "What does the letter Z stand for?"

Small Boy: "Cos it would be the letter N if it lay down."

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SUNDAY SCHOOL LESSON

(Continued from page 10)

and drink anew of its inexhaustible invigorating wealth. So He arose while it was yet early morning and went out alone to pray.

"But He was my Lord, and is my Lord! He was God, and is God! He had no need, He has no need, to be supplied! What do you mean, He went away and prayed for strength?" Well, that is exactly what I think He did. And I think He prayed for strength because He needed it. You do not believe He is God any more sincerely than I do. I hope I do not believe He is human any more sincerely than you do. He was so human that He could sleep while a storm raged about Him, and He was God so truly that He could say to the raging storm, "Hush!" and to the bounding billowing sea, "Be still," and have them both obey Him. As man He had need, and He went to the source of all real supply. He went out alone and prayed.

But we will not quarrel. You go ahead and hold your belief. Maybe you believe He prayed for an example to us. Well, bless you, so do I! We are exactly agreed. He wanted His followers through all the years to seek their source of supply in God. And He gave them here an example of a principle that men have spiritual needs so crying that it behooves them to have those needs supplied at the expense, even, of the nap so dear to most people in the early morning.

I am not forgetting that His prayer on this occasion may have been wholly of the intercessory type. He was not praying for Himself, but for others. He was praying for the people whom He had come to save. He was praying for the needy in all that country of stark want and wretchedness and woe. And this was for our example, too. He wants those who seek to serve Him to know that the best service they can render Him, or those whom they seek to serve for His sake, is to pray the Father on behalf of them.

IV. The Great Evangelist at Work.
Vv. 39:45.

The story of the cleansing of the leper is among the best of all stories in the world. It shows how genuine the faith of the poor leper, whose opportunities for acquaintance with Jesus had been almost nil. The leper had heard of Jesus, no more. But there had suddenly sprung up in his heart a faith that Jesus could heal him. The leper made no question of the ability of Jesus to do this. His faith in Jesus' cleansing power was absolute. He doubted only Jesus' willingness to condescend to one so low as he. The poor fellow said, "If you were only willing, you could cleanse me." Read the story and see how Jesus responded to this declaration, more powerful in its plaintive pleading than anything else the poor leper could have said.

I wonder what the Lord thought of the leper's failure to keep silent as to who had cleansed him. I suppose there are people who get so happy they can not contain themselves. I am sure the leper had no thought of causing Jesus annoyance.

HISTORY OF THE WESSON METHODIST CHURCH

The Wesson Methodist Church has had a long and illustrious history, starting in the year 1867, largely through the efforts of Colonel Wesson, who was in charge of the famous Wesson Cotton Mill, and for whom the town was named.

The first church building was on the site where the Hays' building now stands. This building was destroyed by fire in May 1885. The late Dr. B. F. Jones at this time was in his first year as pastor. Dr. Jones sold the lot and secured a new site for the church, which is the present location. This lot was purchased from Captain Oliver who was also connected with the Wesson Cotton Mills, the purchase price of this lot being \$250.00. A building committee was appointed on July 31, 1885, composed of the following men: L. D. Smith, J. P. Rembert, John Mangum and Dr. Luther Sexton.

In January 1886, this building (which is the present building), was dedicated by the late Bishop Charles Betts Galloway. Immediately following the dedication of the church, a parsonage committee was appointed with the names of L. D. Smith, Dr. Luther Sexton, John P. Rembert, J. S. Thompson, W. C. Northern, and John Mangum.

A very interesting thing connected with the building of the present church and parsonage stated in Dr. Jones' journal, is that after the dedication of both buildings they had \$14.00 left in the treasury.

The Wesson Methodist Church has sent many of its sons and daughters from its altar out into the home and foreign lands as ministers and missionaries.

They are: Dr. J. Lloyd Decell, now pastor of Galloway Memorial Church in Jackson, Miss.; Dr. J. T. Leggett, now pastor of Main St. Church, Hattiesburg, Miss.; H. Mel-lard, pastor of Kreoll, Miss.; Hillery Westbrook, pastor of Walnut Grove, Miss.; Fleet Jones, pastor of Sartartia, Miss.; Seth Granberry, pastor of New Augusta, Miss., and the late Will Hogg and Will Hays.

The missionaries that have gone out are: Miss Florence Williams, who went to China and spent 18 years there but on account of ill health was forced to return home about two years ago. She is now with her sister, Mrs. George Granberry of Wesson. Miss Clara Crissman of the Beauregard Church was an adopted daughter of the Wesson church. She gave herself for service in Brazil, and started, but chanced to be in Johnstown at the time of the "Flood" and lost her life.

This church has had during its 71 years of existence 31 pastors. They are: E. H. Mounger, E. H. Mullins, W. E. Ballard, T. C. Bradford, J. T. Stevens, W. B. Lewis, W. W. Hooker, J. L. Forsythe, B. F. Jones, T. L. Mellen, T. S. West,

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Mr. Curtis Youngblood, a most efficient layman in the wesson church, has had the honor of serving as district lay leader of the Brookhaven district for the past 14 years.

The presiding officers and local officials of the church are as follows: Bishop Hoyt M. Dobbs, Shreveport, La., presiding bishop; Rev. R. H. Clegg, Brookhaven, Miss., presiding elder; H. L. Daniels, pastor; Professor J. M. Ewing, chairman Board of Stewards; G. R. Granberry, secretary and treasury. Other members of the Board are Curtis Youngblood, S. G. Armstrong, F. B. Hodges, J. S. Youngblood, W. U. Decell, Albert Decell, Coleman Furlow, James Perritt, Albert Peets, and Earl Magee.

The general superintendent of the church school is W. C. Westbrook; president of the W. M. S. is Mrs. W. C. Westbrook.

DR. W. L. LITTLE

By his grandson
Curtis Youngblood, Jr.

Chairman of the board of deacons of the Wesson Baptist Church is Dr. W. L. Little.

Since he was fifteen years of age Dr. Little has been a Baptist. It was at that age that he joined the Galilee church near Rockport, Miss. Rev. R. H. Hemby received him. In 1889 when he moved to Wesson he brought his membership with him and since that time has been a faithful member of the Wesson congregation, serving on the board of deacons and now as chairman of that board.

Dr. Little has won distinction in his chosen field. He became Illinois Central railway surgeon shortly after moving to Wesson. For many years he was part-time health officer of Copiah County, resigning when the unit became full-time to spend all his time with his patients.

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Bromo-Seltzer

He was a member of the State Board of Health for four years from 1908 to 1916. He has served as a trustee of the Baptist Hospital at one time and as Copiah-Lincoln Junior College physician. Now he has been given the presidency of the State Medical Association. Dr. Little is a member of the local, state, southern and national railway surgeon's medical societies.

William Lee is the eldest of a family of six. He is the son of Alec and Matilda Little and was born in August 1868. He received his elementary education in the schools of Copiah County. His medical education was received at Tulane University.

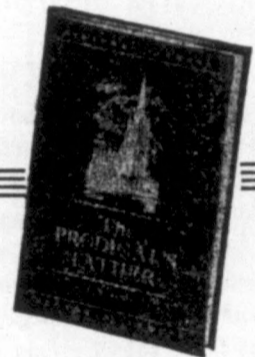
COPIAH-LINCOLN BAND

The Copiah-Lincoln Band, of which Mr. W. C. Morgan is the director, consists of approximately 50 pieces. The band is in excellent condition at the present time. Several hundred dollars have been spent this season on fine instruments. The uniforms are also practically new.

The band travels extensively, playing for varied programs and rendering programs. It is one of the best junior college bands in the state.

—By Mark Lowry.

Tired Man (as he sat down by the roadside): "Ho hum, I've walked a mile and only moved a couple of feet!"



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All About the Baptist Hundred Thousand Club

By J. E. DILLARD, Nashville, Tennessee

Executive Committee, Southern Baptist Convention

WHAT IT IS

Intelligent Baptists want to know the facts about their denomination, its financial condition and plans. Honest Baptists want their denomination to pay its debts. Loyal Baptists who **know** and **care** and **can**, will help their denomination pay its debts—their debts. Here are the facts about the Debts and the Club:

The B. H. T. C. is the debt-paying plan of the Southern Baptist Convention. It contemplates enlisting 100,000 Southern Baptists who will give \$1 or more a month "over and above" their regular contributions, this extra dollar to be paid upon the principal of the debts of the Convention agencies.

THE WHY OF IT

The debts upon the Convention agencies resulted from an honest effort to enlarge the missionary, educational and benevolent work of the denomination at home and abroad. A careful survey of needs had been made; subscriptions more than sufficient to meet these needs were made; the work was enlarged upon the assumption that these subscriptions would be paid; hard times came, many could not, others did not, pay their subscriptions. The work of our mission boards and institutions was curtailed everywhere and as rapidly as possible. But the expenses could not be cut as rapidly and as greatly as the receipts fell off, without destroying the work itself. The result was a great debt, approximately six million dollars. (The wonder is that it was not several times as large.)

LOCAL DEBTS

Then great church building programs were launched throughout the South resulting in immense local debts and the further falling off in contributions for the organized work of the denomination.

Several and various efforts were made to make large payments upon these debts but the efforts met with little or no success. All our agencies and institutions were in debt; all our work was suffering for funds; our people were discouraged; our creditors were clamoring. Something had to be done. Hence the launching of the Baptist Hundred Thousand Club.

HOW IT WAS STARTED

The Executive Committee of the Southern Baptist Convention appointed a small committee of which Dr. Frank Tripp was chairman. This committee worked out the details of the plan. The Executive Committee of the S. B. C. and the Executive Committee of the W. M. U. jointly and unanimously approved the plan; the Sunday School Board agreed to finance the plan; the Southern Baptist Convention adopted and launched the plan May, 1933.

The First Baptist Church of St. Joseph, Mo., lent its pastor without cost to the denomination to lead in promoting the plan; pastors and leaders approved the plan and presented it to their people; hundreds and thousands joined the Club and paid their dollars. Perhaps fifty thousand Baptists have at some time contributed something through this Club.

WHAT IT HAS DONE

While we have never gotten the full one hundred thousand members nor even the half of them or the fourth of them who paid their dues at one time, yet the total number contributing has been encouraging and the total amount of money received through the Club has been most encouraging, sufficient to maintain our credit and encourage our workers.

THE B. H. T. C. RECEIPTS BY YEARS

The B. H. T. C. receipts by years have been as follows: 1933, \$37,588.28; 1934, \$160,565.96; 1935, \$198,372.31; 1936, \$191,296.88; 1937, \$191,500. Total \$779,323.43. (It should be noted that three states retained half their Club receipts in 1937 to apply upon state debts. This means that the total Club receipts applied upon denominational debts was larger in 1937 than in any other year.)

HOW MUCH DO OUR SOUTHWIDE AGENCIES OWE NOW?

The agencies of the S. B. C. on January 1, 1938, report \$280,363.21 paid upon the principal of their debts since May 1, 1937; this leaves a total debt balance of \$3,601,451.24. Our liabilities December 31, 1932 (S. B. C. Annual 1933, p. 61) were \$5,880,351.45.

WHERE THE B. H. T. C. FUNDS HAVE COME FROM

Direct, \$26,910.94; Alabama, \$48,291.92; Arkansas, \$25,699.03; Arizona, \$2,174.83; District of Columbia, \$3,708.52; Florida, \$48,221.45; Georgia, \$85,420.83; Illinois, \$8,572.66; Kentucky, \$67,927.74; Louisiana, \$44,679.07; Mississippi, \$50,521.23; Missouri, \$52,101.54; Maryland, \$2,222.69; New Mexico, \$6,241.84; North Carolina, \$29,166.49; Oklahoma, \$39,854.79; South Carolina, \$13,251.56; Tennessee, \$75,340.59; Texas, \$141,488.62; Virginia, \$7,527.09; Total receipts, \$779,323.43.

WHERE THE B. H. T. C. FUNDS HAVE GONE

Foreign Mission Board, \$203,841.73; Home Mission Board, \$185,722.95; National Baptist Memorial, \$6,581.29; New Orleans Hospital, \$15,378.53; Education Board, \$39,003.83; Southern Baptist Theological Seminary, \$132,622.27; Southwestern Baptist Theological Seminary, \$117,065.92; Baptist Bible Institute, \$77,857.17; American Baptist Theological Seminary, \$1,249.74; Total disbursements, \$779,323.43.

HOW THE B. H. T. C. FUNDS ARE DIVIDED

The basis of division of the B. H. T. C. funds is the relative debt-needs or maturities of the agencies themselves, the percentages may vary slightly from year to year. For 1938 the distribution is as follows: Foreign Mission Board, 18%; Home Mission Board, 29.7%; Southern Seminary, 16%; Southwestern Seminary, 18%; Baptist Bible Institute, 10%; Southern Baptist Hospital, 1.3%; Education Board, 5%; National Baptist Memorial, 2%; Total, 100%.

WHAT SHALL WE DO ABOUT IT?

Let every loyal pastor, every loyal teacher, every loyal leader, every loyal worker and every loyal member in every church, every Sunday School, every Training Union, every Missionary Society, every Brotherhood and every Student Union pray about it, talk about it, keep payments up and urge others to join with them in this effort to rid our great denomination of its embarrassing and burdensome debts.

Ask your pastor for B. H. T. C. literature and use it for hastening the realization of a Debtless Denomination.

"Go work today"—Jesus.

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